A Case Study of the Ethical Dilemmas Experienced by Three Aboriginal Educators

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ABSTRACT

This study explores the factors that influence how three First Nations educators in the City of Saskatoon define ethics, identify ethical dilemmas, and resolve ethical dilemmas.

Using the case-study methodology guided by respectful inquiry with First Nations people, the study sought to identify influential factors affecting the ethical considerations among three Aboriginal educators. The research questions were: 1) How do three Aboriginal educators define ethics? 2) How do the three Aboriginal educators identify an ethical dilemma? 3) What factors do the three Aboriginal educators identify as influencing the resolution of ethical dilemmas? The study sought to identify how the educators perceive ethics, and was not meant to be built on *a priori* theory of ethics. The reliance on ethical theory beyond what was generated by the participants or through relevant and related studies was carefully selected so as not to impede the expression of the understandings of the participants and the interpretations and understandings of the researcher and readers.

The study found that the participants identified their definitions, instances, and resolution of ethical dilemmas as reflecting the experiences of the participants. Their histories are a part of the diversity of First Nations

people, and it is their stories that illustrate the ethical frameworks of the participants. The study participants reported a connection to their First Nations cultures from which they drew. Their influential experiences, though, have diminished a concrete connection to their First Nations cultures. They maintain a sense of belonging to an Aboriginal collective, and it is this membership that frequently defines their ethical dilemmas.

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Thanks also to the Saskatoon Public and Catholic School Boards for their assistance in allowing me to approach potential participants. Thanks to the First Nations educators in Saskatoon for their extraordinary interest in and offer of assistance toward my thesis.

DEDICATION

I dedicate this thesis to the three people
who so openly shared their histories, dreams, analyses,
concerns, and fears so that a collective advancement
may be made toward entrenching our rightful place
in an academic endeavour in education

To Cinnamon for her unwavering support,
to Nelson Riel and Emily Rochelle, and to my mom for her
support and instilling a love of learning

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CHAPTER ONE: BACKGROUND TO THE STUDY

Introduction

A persuasive argument exists for the need of a formalized study of ethics in education. Strike (1988) calls "... ethical issues and controversies... a normal and routine part of educational practice" (p. ix). Kimbrough (1985) names the expectation of high moral standards of educational administrators a parental right (p. 2). The very existence of ethics courses specific to the field of education emphasizes the prominence of the study of ethics in education.

In the Saskatchewan context, a demographic trend of accelerating Aboriginal student population and the province's response of increasing Aboriginal teachers create the condition for Aboriginal content in educational need. Saskatchewan Education (1991) estimates the Indian and Métis birth-rate will increase from twenty-four percent of all births in the province in 1991 to a projected thirty-seven percent in 2006 (p. 6). Further, the birth-rate will result in an increase in the Indian and Métis school age population from eighteen percent of the total school age population in 1991 to thirty percent in 2006 (Saskatchewan Education, 1991, p. 6). One of the four principles guiding Indian and Métis education in the province of Saskatchewan is the involvement of Indian and Métis people at all levels of the

education system (Saskatchewan Education, 1989, p. 5). Presumably, the number of Aboriginal administrators of education is intended to grow with the number of Aboriginal students in attendance in Saskatchewan schools.

The scarcity of Indian-and-Métis-specific content in the study of ethics may be indicated by the amount of material available on the subject. Aboriginal content is not specifically identified in the general study of the philosophy of ethics, although neither is the content of every culture to which the theory may apply. Without assuming that existing ethical theory does not apply to Aboriginal people, Aboriginal input, at least, could be measured by the identification of Aboriginal authors and researchers in the field of ethics or of material specific to Aboriginal cultures. Such a search would identify a small body of knowledge related to the discovery of ethics in specific Aboriginal cultures (Brandt, 1954; Gooding, 1989; Grim, 1989; Ladd, 1957; MacDonald, 1989). Also, one may uncover an equally diminutive collection of material describing a pan-Indian description of ethics (Lovin & Reynolds, 1989; Morton, 1988; Swanson, 1989). Finally, Aboriginal ethics is mentioned in the holistic study of issues such as history or worldview (Ross, 1992; Sioui, 1992). The general discourse on ethics lacks much direct input by Aboriginal people. There is little published material on differences that may exist between cultures and

the specificity of First Nations ethics in terms of ethical thought and philosophy especially related to professional ethics or educational ethics.

The combination of the rise in the number of Aboriginal students in Saskatchewan schools, the rise in the number of Aboriginal teachers, and the Province's desire to serve the population with representation at the administrative level sets the stage for an influx of Aboriginal educators in administrative positions. The juxtaposition of such a scenario with the rise in concern for administrative ethics calls for the examination of Aboriginal educators' ethics.

Purpose of the Study

The primary purpose of this study is to identify factors influencing the definition, identification, and resolution of ethical dilemmas experienced by Aboriginal educators. The study discovers influential factors affecting the considerations of three Aboriginal educators in order to view the relationship between ethical considerations and factors.

The purpose includes the cultural extension of recent studies of the professional ethics of educational administrators (Walker, 1991). Walker's (1991) study of the ethical definitions, problems and decision-making influences of the League of Educational Administrators, Directors and Superintendents (LEADS) in Saskatchewan painted a picture of the moral "wrestlings" of a group of educational

administrators. However, this study is not a culturally specific replication of Walker's (1991). It is more of a response to his 1991 study than a replication. What this study says is, "I understand your findings, but do the findings relate to the ethical influences of these three Aboriginal educators?" Aboriginal educators may, in the near future, contribute a diversity to the picture of the ethical wranglings of the LEADS group or may not.

Research Questions

1. How do three Aboriginal educators define ethics?
2. How do they identify an ethical dilemma?
3. What factors do they identify as influencing the resolution of ethical dilemmas?

Significance of Study

The identification of ethical influences on Aboriginal educators may offer a starting point for investigating the ethical influences of a larger group of Aboriginal educators. The study may also offer further insight into the dimensions of Western ethics that create difficulty for Aboriginal educators. The potential exists for Aboriginal educators to experience validation of similar ethical experiences. As Aboriginal educators occupy administrative positions, a body of knowledge capable of illuminating situations in First Nations culture, education, and ethics would be valuable to them.

Assumptions

The following assumptions were made for this study:

1. The researcher would have access to, and the cooperation of three Aboriginal educators.
2. The influences on a respondent's ethical framework are attributable to the factors outlined in the case-study and not necessarily to race or ethnicity. Influences may be due to a myriad of factors such as colonialism, urbanization, religion, education and political affiliation. The resulting theory is a theory to explain the ethical frameworks of three educators who are Aboriginal people.
3. The participants were able to articulate their ethical considerations in their discourse.

Delimitations

1. The study was delimited by the selection criteria for a case participant—being an Aboriginal person and an educator practising in the city of Saskatoon.
2. Further delimitation was set with the case constitution of one male and two female participants.
3. Another delimiting factor was the age group to which all three of the participants belong.
4. The time frame in which the participants contributed to this study was a delimitation.

Limitations

1. The data were limited by the level of candidness

participants felt comfortable offering in responding to the researcher's questions.

2. The data were further limited by the participants' interpretation of the researcher's questions.
3. The potential of the participants' viewing the study as related exclusively to First Nations content may have limited their inclusion of life examples related to other cultural influences.
4. The researcher's interpretations of the participants contributions limited this study.

Definition of Terms

For the purpose of this study, a number of terms require definition by the participant. The focus of the study is to obtain a glimpse of the ethical deliberations of three First Nations educators. Reliance on a standardized definition of who might participate in the study based on a measure of "Indianness" or what one might call a dilemma based on a standardized definition limits the input of the participants. The participants' perceptions of the following terms have counterparts in and, indeed, influence from commonly understood definitions. Allowing self-definition recognizes the part the participants' own in a common definition while allowing the participants the opportunity to add their perceptions. Crucial to the understanding of the intent of the study is the idea that each of the participants brings a part of the whole picture

of First Nations people and ethics. This study may not provide the "big picture" of the way in which First Nations people experience a dilemma or bring about resolution, but it does provide an uninhibited opportunity at describing one's experience in ethics. Recognition of the possible existence of unique characteristics in the participants' definitions is recognition of the influence that the respondents bring from their cultural-historic influence, for example. The following terms require self-definition:

Aboriginal: People who self-declare as being descendants of the original inhabitants of what is now Canada. This definition is not limited to the legal definition of Indian or Métis provided by the Government of Canada. First Nations will be used interchangeably as a widely used, recently emerged identifier of Aboriginal people that portrays a sense of political autonomy.

Ethical dilemmas: Situations identified by the participant in which a choice has to be made between alternatives. The focus of the ethical dilemma is a personal one for the participant, not for society.

Factors: Circumstances contributing to a result. Factors include reasons identified by the participant and causal factors such as urbanization or Christianization.

Identification: The naming of a situation that warrants

ethical consideration as identified by the participant.

Influencing: Having the power to affect the outcome of a decision as described by the participant or gleaned from the evidence of the participant by the researcher.

Resolution: The strategy used or intended to be used by the participant to apply a solution to a situation. The degree of resolution will be identified by the participant or acquired from the evidence of the participant by the researcher.

The following terms are for the use of the researcher in describing a concept:

Aboriginal educator: An Aboriginal person that, as described above, holds a professional education degree and, for the purposes of this study, is employed in the field of education.

Ethics: While the study's intent is not to impose a definition of ethics on the research, there exists a researcher's understanding of ethics that set criteria for the inclusion of data. Frankena and Granrose (1974) recognize ethics as "... a branch of philosophy, namely, moral philosophy or philosophical thinking about morality and its problems" (p. 1). Their inquiry about morality considers, "... inquiries about the principles, standards, or methods for determining what is morally right or wrong, good or bad; and ... "meta-ethical" questions about the meanings of terms like

"right," "good," "responsible," etc., about the meaning of "morality" itself, or about the justification of ethical judgements" (Frankena & Granrose, 1974, p. 1). The definition captures what the researcher believes is to be a common understanding of ethics but this definition will not supplant emerging definitions of ethics or completely represent the researcher's understanding of ethics.

Worldview: "The outlook or image we have concerning the nature of the universe, the nature of humankind, the relationship between humanity and the universe, and other philosophical issues or orientations that help us to define the cosmos and our place in it" (Samovar, Porter & Jain, 1981, p. 90).

The Researcher

The use of case-study guided by a concern for research with First Nations people provided a safeguard for ensuring that the participants' voice and story were not distorted by exclusively non-First Nations theory. However, each researcher will inadvertently act as a filter in making interpretations and drawing conclusions. Therefore, it is important to know how the researcher may influence the study by understanding the factors that shape those decisions. A description of the researcher's background and the genesis of the study follows.

The researcher is a member of the Waterhen Cree First

Nation. He graduated from the Indian Teacher Education Program and has taught in both a band-controlled school system and a large urban school system for eight years. While completing the course-work toward a graduate degree, the researcher was part of a graduate studies course examining ethical issues in education. The ethical analysis presented brought with it the history of moral and ethical philosophy and more recent studies in ethics. It was during this course that the researcher had difficulty justifying the absence of First Nations input in the study of ethics while believing that the resulting ethical philosophy might apply to First Nations people. The researcher was aware of a parallel body of knowledge in the First Nations communities with its own historical development and, indeed, its own utility and application. It was the researcher's desire to undertake a study that sought to check where some Aboriginal educators were in terms of their thinking about ethics in their lives and in education.

Given the similarities between the researcher and study participants, it is important to deal with an awareness of the influence of the researcher as colonizer as well as peer.

St. Denis (Katz, et al., 1997) raised the question of "too easy entry" into the sacred practices of the Kalahari Ju|'hoansi. The question is whether the researcher has a power of intimidation or the respondents have a power of

censure that may be disguised in a "... collaborators' nod of agreement [being] one of bemusement or conventional politeness," (Katz, et al., 1997, p. 159). Osborne (1989) calls the researcher's protection of his or her power base and the participants' protection of their knowledge base "collusion." A First Nations researcher may have an advantage in recognizing the "garden path" and the subtleties of a First Nations experience but this is no guarantee of a better product or one free of the imposition of the colonial experience inherent in a research endeavour.

The fact is that despite any safeguards aimed at protecting the relationship within the research process, the power of intimidation and interpretation rests with the researcher. This remains an unavoidable consequence of research that must be considered by the reader.

CHAPTER TWO: LITERATURE REVIEW

Introduction

The literature review could not have anticipated the participants' contributions to the study, nor could it purport to improve or explain the participants' contributions. In a theory building process, the information generated is used in the analysis of the same. Given the constraints of the study due to its nature as exploratory and theory building, the researcher set out to review literature that might shed some light on the findings even if it did not offer a definitive explanation. The content of the literature review is limited by two factors:

1) The lack of written material available on the specific issues of ethics in Aboriginal cultures.
2) The discrepancy between the methodologies and interpretive frameworks of particular studies of ethics in Aboriginal cultures (thought that guided previous studies) and the intended methodological frameworks of this study.

Some literature proved useful in the collection and interpretation of data in relation to First Nations people and ethics. Because of the methodology used for this study, difficulties may still arise when the researcher attempted to examine ethics as the participants understand ethics. Also, a body of knowledge related to ethics and First

Nations cultures exists that is general in scope and frequently reported. These are identified as possible findings. Here, then, is a glimpse of some of the philosophies of ethics, some possible problems with conducting research with First Nations people, and probable findings in the area of First Nations and ethics that may help to guide the findings.

The literature review begins with a brief tour of the major schools of thought in ethics. There is an understanding that there may be parallels between the participants' reports and ethics in the literature but that ethical theories are not offered as explanation of the participants' experiences as they lack input by First Nations people. What follows is a brief overview of some of the major influences on modern ethics and some of the schools of thought in ethics as organized by Kimbrough (1985). His concise description of the origin of ethical stances offers a glimpse of moral philosophy.

Kimbrough's (1985) Review of Traditional Sources of Ethics

Cynicism

The ancient Greek philosophy of Cynicism dismissed tradition and was characterized by distrust of the conventions of society in favour of a motivation for self-interest. A Cynic rebels against the good life and luxury while desiring a simple life.

Hedonism

Another ancient Greek contribution is Hedonism stating that pleasure is characterized by the greatest good for the most people. Hedonism is characterized by self pleasure, luxury, and increased happiness. Hedonists sought pleasures of the mind as well as the body.

Sophism

The fifth century B.C. Greek Sophists believed that morality was opinion but rhetoric and debate would ensure success in life. They believed that one could explain his/her way out of anything. Argument and persuasion were key to the Sophist as winning debates subordinated discovering truth.

Stoicism

Stoicism in third century B.C. Greece advanced the philosophy that a wise person lived in harmony with nature. A wise person does not let their feelings show, avoids disgrace, and does not show discomfort or despair. The stoic is self-sufficient and indifferent to pleasure or pain. Stoicism believed that people can be moral despite one's environment.

Machiavellianism

Niccolo Machiavelli's 1532 work, The Prince, is a description of how a political leader might effectively wield power. The premise of Machiavellianism is the use of any number of techniques in the control of one's

subordinates. Serving one's needs is paramount.

The True Believer

Eric Hoffer put forth the 1950 notion of the True Believer as holding fanatical faith in a cause and willing to sacrifice everything for the cause. True Believers choose their cause that may fall out of the realm of religion.

Major Divisions In Moral Philosophy

The following major schools of thought in moral philosophy may rarely appear in their truest form but derivatives of the philosophies may be prevalent in today's milieu.

Pure Reason

Pure Reason can be found in Plato and Kant's idealism as a basis for ethical behaviour. In Pure Reason, moral thought can be obtained through pure logic rather than through the senses or experience.

Revelation

From the Judeo-Christian tradition comes revelation that believes God reveals moral truth directly to people and prayer is the source of values.

Naturalism

In Naturalistic ethics in seventeenth century British empiricism, nature is seen as the source of knowledge and scientific investigation reveals truth. The material world is the source of morals in Naturalism.

The Realists

Realists of the early nineteen hundreds believe that scientific investigation is the basis for truth and that nature is the source of all values. Realist ethics are characterized by survival of the fittest.

Experimentalism

John Dewey's Experimentalism believes that the source of ethics is human intelligence. Experimentalism puts forth the idea that ethics are fluid, but people have the power to think through situations and decide what is ethical. For the Experimentalist people must have the right to choose but all must have equal opportunity for choice.

Emotivism

Emotivists believe that morals and values are personal preferences which cannot be empirically identified. Emotivism states that the only true knowledge is verifiable empirically.

Utilitarianism

Utilitarianism aims for pleasure over pain for the greatest number of people. Utilitarianism is a teleological position that judges good or bad by the situation's consequences.

Existentialism

People acting free of external constraint is a characteristic of existentialism. Further, good is achieved by making decisions for the betterment of society rather

than for institutions or convention.

Situational Ethics

Situational ethics are guided by the ethic of love. Seeking morality gets in the way of the pure pursuit of love.

Ethical Relativism

Ethical relativists believe that there are no set standards in ethics and to judge others by one's ethics is wrong. The belief is that all ethics are good and valid and that there is no one right way.

Ethical Egoism

Acts that promote a person's self-interests are key to ethical egoism. Further, one's interests come first; it is good to help others but right to help oneself first.

Walker (1993) offers major divisions in moral philosophy that help to put the above-mentioned schools of thought into frameworks.

Deontological View

A deontological view is a non-consequentialist view. The premise is that the right thing must be done regardless of the consequences. A deontological view says that the situation does not change what one should do. It is believed that there exist pre-determined rules or duties. Deontological ethics are duty-oriented ethics which means that an act is right if it conforms to a duty. Further, one cannot rely solely on rules as they cannot cover all

situations.

Teleological View

A teleological view is a consequentialist view. This view is ends oriented. It is a good oriented view that considers the effects of an action. Teleological views include utilitarianism and egoism as discussed above.

Reflectivism

Reflectivism represents an act or character orientation and includes Judeo-Christian ethics and natural law ethics as previously discussed.

Possible Problems

The methodology of this study has been prepared to avoid the exclusive use of Eurocentric frameworks. It is with this concern that the following points are made in the literature review.

Antiquated Cultures

One problem in the literature regarding Aboriginal peoples is the perspective of viewing Aboriginal cultures as antiquated. Although the responsibility lies with the researcher and the reader, it remains of paramount importance that this is a contemporary study influenced by historical factors. Onondaga Chief Oren Lyons in Sioui (1992) captures the Aboriginal perspective on First Nations ability to adapt:

> ...[T]he principles that we go by are not old: peace is not old, justice is not old, equity is

> not old, it's what everybody aspires to. Those [things] are ours ... Old is in the mind of the person, old is in their education. We're contemporary people. I don't apologize for standing in these clothes today, for that's what I wear. This is me, this is the Hodenosaunee right now, right here ... we don't expect to see [former U.S. President Ronald] Reagan with a white wig. (Sioui, 1992, p. 32)

A concern, then, with this study is seeing the data and resulting interpretations as current and able to work alongside other studies of moral philosophy.

Mis-generalizations

Another problem is mis-generalizations. This study requires the use of specific knowledge for specific purposes. The danger in seeing what three Aboriginal people do or think as what all Aboriginal people do or think is that "... unreflective claims about what is common to all Indians divert attention from the great diversity of Native American traditions and, thus, prevent appropriate responses" (Swanson, 1989, p. 281). Sullivan (1989) notes that "North America is home to hundreds of native communities, each with a distinctive religious life of its own.

Not all of these peoples could be adequately portrayed in a single volume" (P. xiv). According to Sullivan (1989), "...

generalizations about Native religious beliefs and practices always threaten to cloud the integrity of each community's religious life ..." (p. ix). Sullivan (1989) reinforces Nabokov's (cited in Sullivan, 1989) warning against the dangers of:

> Compressing all tribal experiences into one North American Tao, forcibly distilling from widely different tribal traditions mystical or theological essence that can then be demonstrated as fundamentally identical to other ways, denying tribal cosmology, and sovereignty through a sort of backhanded homage to what is presumed to be the one, true Indian Spirit ... (Nabokov, cited in Sullivan, 1989, p. xv)

Using the combination of respectful inquiry and case-study methodology, the researcher attempts to avoid mis-generalizations. Whereas similar cases exist, similar findings may occur, it would be difficult to assemble another three case participants with exactly the same influences. Hence, applying the findings directly elsewhere is also difficult. Littlebear (1998) speaks of the interplay between world view and personality by stating:

> No individual within a given society subscribes totally to the prescriptions, circumstances, beliefs, customs, and values of a culture. Every individual has his/her own idiosyncratic taints and interpretations of a

> culture, although, the individual's mode of thought, manners, and actions will be, to a large extent, culturally constituted. (p. 83)

Avoiding mis-generalizations does not dismiss all participant contributions as simply an individual view. What is important is that each individual may represent a part of their culture but that their contributions do not necessarily represent the whole.

Guarded Access

King (1989) describes a protectionist attitude towards relinquishing culturally specific information to the research community by stating that "The language that you use to explain us traps us in linguistic cages because we must explain our ways through your hypothetical constructs and theoretical frameworks" (p. 3). Guarded accessibility to Aboriginal spiritual and moral life may leave those not familiar with the nature of inquiry with no easily accessible route to the desired knowledge and no "window shopping" ease of information access. There exists a danger that, as King (1989) warned, the reader will look to the names, divisions, and institutions of western theoretical frameworks in the naming of Aboriginal thought. The inability to locate or identify such divisions in this study may lead to a questioning of the study. It is less of a problem in gathering data if the methodology and researcher prepare to approach the community on its own terms. The

problem arises in reporting the findings if topics appear to overlap realms or compartments that may not exist in the minds and histories of the participants but are standards in western moral philosophy.

Oral and Literate Histories

The characteristics of a predominantly oral culture in the area of early traditional moral teachings of the Aboriginal world offers another potential concern for academic study. Knowledge that may be referred to by the participants is no less valid because of its oral tradition. In fact:

> The oral traditions of people who are native to this land are a form of discourse that connect them to the land and to the generations that have gone before ... their discourse also demands a responsibility to past generations, to the land, and to generations as yet unborn. Their discourse honours and enables both individuality and social responsibility. (Ridington, 1990, p. 276)

Inquiry must pay specific attention to stories and events in order to begin to do justice in capturing the richness of oral tradition and to afford it its rightful place alongside written moral philosophy.

Dynamic Cultures

A danger exists that the dynamic nature of Aboriginal moral beliefs may be overlooked, and in doing so, overlook

Aboriginal beliefs as non-static and evolving and devalue current individual thought. Sioui (1992) alludes to this diversity by stating, "In the Amerindian's world of plenty, no one is required to believe in the ideology of another. Each person is a vision, a system, a world" (p. 103). Whether aspects of Aboriginal thought are dynamic or static is certainly beyond the scope of the present study, but the implications are a concern. For the purposes of this study, newly articulated knowledge is recognized as having traditional roots and influences. Traditional knowledge, while not the focus of this study, must be recognized as an influence on the constructions of the participants but cannot override the perspectives of the participants. Again, the case focuses on a contemporary situation rather than an historical verification and on the cases rather than a culture.

A Priori Theory

Swanson (1989) warns that Aboriginal ethics have often been relegated to "natural law [by western moral philosophers, such as Lovin & Reynolds, 1989]... when it was really a justification for colonialism" (p.283). Swanson (1989) criticizes Lovin and Reynolds (1989) who "... argue that the best starting point for comparative ethics is 'ethical naturalism', by which they mean any ethical system which evaluates behaviour not in the light of autonomous reason, but in light of judgements about natural order"

(p.286). The danger exists that natural law or other theories of western ethics not validated by a First Nations community will be used as a precedent in data analyses or interpretations.

Disclosure

The level of participation of the participants and their disclosure are a major consideration for the researcher. One such danger in the collection and interpretation of sensitive knowledge has been described by Osborne (1989), who says that "... members of different cultures play along with each other in maintaining the status quo in the social and political relationships between two cultures" (p. 197). This Osborne (1989) terms 'collusion' which, he says, serves to protect Zuni (the tribal group under study) knowledge from being lost to outsiders and to protect the privileged status of the outsiders (the researchers)(p.204). It is vital for the researcher to be aware that power could be at stake in the bringing together of researcher and participant. According to Osborne (1989), the protection of a cultural or status power base could affect research results. Conversely, the lowering of power differentials may aid in the reduction of the concern.

Probable Findings

Reliance on theory other than that being generated must be appropriate for the needs of this study. Also, if one

thinks that exclusive reliance on existing theory were possible, this study would be redundant. What was helpful to the researcher in framing questions as a starting point in naming codes for data analysis, was a literature review consisting of findings of relevant studies. Related studies included studies on the religion, morals, values, ethics, science and philosophy of First Nations people. The findings do not paint a picture of what was to be expected, for that, too, is in direct opposition to theory building. Instead, the literature offers concepts that either have methodologically similar origins, studies that build theory and attempt to be respectful to the participants, or are from participants and writers of an Aboriginal culture. The available evidence that has respectful inquiry as a goal found its usefulness in preparing the researcher in relation to possible questions for data collection and as a beginning to conceptually ground possible findings. These probable findings proved useful in the generating of codes or the writing of questions.

Narrative Teachings

In her study of the Kewa of New Guinea, McDonald (1989) notes that the Kewa did not receive lists of ways to act from their ancestors, but they did receive stories describing the way (p. 331). The relevance of this statement is that an oral history is a characteristic of Aboriginal cultures. Research with Aboriginal people must

pay keen attention to the stories that people have been told and the stories that they tell.

Rapid Change

MacDonald (1989) draws attention to the impact of colonization on Aboriginal peoples noting that the "old ways" have been replaced and infiltrated by a cash economy and Christianity but that tradition still helps to define a path into the future (p. 332). Without labelling people as slaves to an economy or the settler's religions, one should recognize that change in the Aboriginal world has been rapid, and there is bound to be an effect on individuals. The question is not whether the participants are closer in moral content to their ancestors or to the immigrant culture but rather, who they are now and how this impacts on the future.

Equality and Interdependence

In his reinterpretation of Amerindian history, Sioui (1992) discusses a number of concepts attributed to Aboriginal society which have been helpful in the preparation for the management of the data of this study. Sioui (1992) discusses the concepts of equality and interdependence of all beings and things and that all belong in an infinitely perfect order called the Great Mystery (p. 9). The notion of equality and interdependence of thought are influences that are major themes of the study and of the methodology. Sioui (1992) speaks of the spiritual essence

of human existence by stating that "... all human beings are sacred because they are an expression of the will of the Great Mystery. Thus, we all possess within ourselves a sacred vision, that is, a unique power that we must discover in the course of our lives in order to actualize the Great Spirit's vision, of which we are an expression" (p. 9). Research with Aboriginal people must heed the existence of a pattern of inner direction willed by the Creator that influences individual autonomy and interdependence.

Ross (1992) explores his interpretations of Indian reality with his observations of Cree and Ojibway people of Northwestern Ontario. While he states that his observations are largely self-generated and are designed to spark discussion on cultural differences, Ross' work does canvas some relevant research. As a starting point, Ross (1992) relies on the work of Clare Brant (cited in Ross, 1992). Ross (1992) examines Brant's claim that prevalent in First Nations communities is the ethic of non-interference, the ethic that anger not be shown, and the ethic respecting praise and gratitude. Of the ethic of non-interference, Brant claims:

> The Ethic of Non-Interference is probably one of the oldest and one of the most pervasive of all the ethics by which we Native people live ... This principle essentially means that an Indian will never interfere in any way with the rights, privileges and activities

of another person. (cited in Ross, 1992, p. 12)

It is Ross's (1993) view that this ethic is responsible for many of the behaviours that he observes in the courtroom as an attorney. Related to non-interference is the restraint of emotion that, according to Brant (cited in Ross, 1992), prevents one's emotions from influencing others. Ross (1992) adds that the restraint of emotion might just as well be attributed to life circumstances. Ross (1992) describes the ethic respecting praise and gratitude as characterized by restraint because the acts which might invite praise and gratitude were expected and should not stand above common actions. Ross (1992) argues that a harsh environment in which Aboriginal people lived required generosity, sharing, and behaviours that in a different context may seem extraordinary. Non-interference, emotional restraint, and guarded praise and gratitude are concepts that may help to interpret the contributions of the participants.

Contribution of Women

The researcher was cognizant of the significant contribution of Aboriginal women in development and maintenance of ethics in Aboriginal societies and the impact this may have had on reporting ethical influence. The often reported matrilineal, or at least egalitarian nature of many Aboriginal societies:

> ...[S]prings from the Amerindians acute awareness of the genius proper to woman, which is to instil

> into man, whom she educates, the social and human virtues he must know to help maintain the relations that are the essence of existence and life ... (Sioui, 1992, p.18)

While realizing that the social environment of Aboriginal people has drastically changed since contact, matriarchy and the role of Aboriginal women could be a feature of the ethical systems of the study participants.

Unity and Diversity

It requires some attention to maintain the balance between adopting an over-generalization in the form of a pan-Indian view of the social operations of Aboriginal people while recognizing the countless similarities and relationships among the diverse Aboriginal groups and people in North America and beyond. Sioui (1992) states that "what accounts for the remarkable strength of Amerindian philosophy is the capacity of all Amerindian nations to agree about the unity and dignity of all beings" (p. 23). The need to respect the universal cannot be overshadowed by the statement that "... for all Amerindians, no one has arbitrary power over any other person" so that the statement of ethical frameworks may contain both a unity and a diversity yet not be viewed in opposition (Sioui, 1992, p. 47). Sioui (1992) offers two statements that help to place the notion of individual autonomy within an established system. He says that "in the Amerindian world of plenty, no

one is required to believe in the ideology of another. Each person is a vision, a system, a world" and that "the moral code specific to America is so distinctive that the study of it, through history, constitutes a science" (p. 104). The recognition of the respect for individual autonomy within an established system is at the heart of the inquiry in terms of the research questions and the methodology.

Littlebear (1998) describes culture as, "... a collective agreement between a group of beings that basically says 'this is how we are going to run our society'" (p. 72). He recognizes, however, that "worldview is the individual aspect of culture and philosophy. Any given individual within any given culture, because of his/her individuality is going to put his or her own individual or idiosyncratic taint to the collective agreement (Littlebear, 1998, p. 72). Unity and diversity is an individual interpretation of a collective culture.

Residual Colonialism

The final probable discovery offered in the literature is much less tangible but of crucial importance in preparation of receiving and interpreting the data. Eduardo and Bonnie Durans (1995) in their study of relevant approaches to First Nations healing in psychology affirm that a culturally-owned philosophy did exist but has endured a profound assault. The Durans (1995) view current cross-cultural study as suffering from an ethnocentric view that

offers its own western origins superior to other cultures in comparison. They call for a post-colonial paradigm that will "... accept knowledge from differing cosmologies as valid in their own right, without having to adhere to a separate cultural body for legitimacy." Further, they advocate that "the third and fourth worlds must create knowledge that is not only new, but is also liberating and healing" (Duran & Duran, 1995, p. 6). What is reasonable to expect from the contributions of the participants is that their histories and experiences are emerging from an intellectual and philosophical battle from which fragments of a once culturally-tailored philosophy remain and, in re-connecting with traditional knowledge, the participants are likely to rely on the old and the new. Of western academic thought, and Duran and Duran (1995) state that "in no way does western thinking address any systems of cognition except its own (p. 17). In summary, "to assume that phenomena from another worldview can be adequately explained from a totally foreign worldview is the essence of psychological and philosophical imperialism (Duran & Duran, 1995, p. 25). It is such imperialism that is avoided in the description of participants' phenomena. For the participants, then, a colonial history sets the stage for reinventing a philosophical stance for themselves and their cultures. Findings will be framed with the aid of western philosophical tradition and a First Nations perspective.

Summary

The literature affords a framework in which to accept the data. Understanding some western ethical influence, the avoidance of problems associated with research concerning First Nations people, and probable findings assist in framing contributions. The literature review assists in knowing when to apply existing theory to aid in the interpretation of the participants' experiences.

CHAPTER THREE: STUDY METHOD AND PROCEDURES

Introduction

This chapter outlines the research methodology, case selection, visit schedule design, data collection procedures, data analysis procedures, and reliability and validity checks.

The methodology and argument in its support has been assembled respecting cultures and their ways of coming to knowledge. It is too rare when First Nations thought researched and presented by First Nations people and is used as a basis for contextualizing issues, even when these issues arise from a First Nations community. The researcher has been exposed in his lifetime to the vast knowledge existing in the Aboriginal community and has recognized an absence of much of that knowledge in academia and in discussions of educational issues with serious consequences for the Aboriginal community. Through listening to Indian and Métis people speak and reading what they write, the researcher is convinced that to go to the anticipated sources of knowledge and provide an honest portrayal of the researcher's ignorance and need for knowledge, the information will be offered by those that have the answers. Further, it is through an adherence to cultural protocol and a belief in the value of the responses of the participants that the researcher is likely to be successful. The

methodology, then, is to be a respectful and honest approach to the gathering of knowledge with a source that is believed to hold the answers to questions.

Research Methodology

Case-study

Case-study was selected as it is the methodology best-suited to the needs of this study. Case-study is able to incorporate the requirements of this study to allow for respectful research with Aboriginal people. The methodology of this study assists in forging a new "... relationship which neither constricts the advancement of knowledge nor denigrates the Aboriginal communities' legitimate authority over the integrity of their own intellectual traditions" (King, 1989, p. 7). The intent of the study is to maintain the integrity of the Aboriginal communities' intellectual traditions.

This study's methodology must be an integration of Native and western science so that the results are accepted in both worlds (Colorado, 1988, p. 49). Integration occurred in this study by inviting the participation and input of Aboriginal people in the research. The fact that the researcher and study participants all have lived, to some degree, in an integrated Aboriginal society further contribute to integration of Native and western science. Further, accepting the flourishing of Aboriginal thought within the context of a thesis study is an integration of

Native and western science. Such an integration has a twofold objective that will see "traditional Indian Science... articulated in contemporary terms to permit growth in scholarly exchange and to empower Indian people in the scientific arena" (Colorado, 1989, p. 29). The benefactors of such thinking are the Aboriginal community who may renew ownership in their cultural knowledge and the research community at large, and who may welcome new partners in academic inquiry.

It is more fitting to state why the case-study is the appropriate methodological vehicle rather than state why other methodologies are not suitable. It is not the belief of the researcher that every research situation has a perfect fit to a methodology. In fact, if one is to trust any research endeavour, qualitative or quantitative, it would make sense that the truth would be revealed, to some degree, no matter which vehicle is chosen. It would make little sense to begin to defend the case-study over a quantitative survey design for this study as the topic and target group obviously demand a more qualitative and human approach to the gathering of knowledge. For this reason, the shortcomings of closely related methodologies will be described in terms of their inadequacies in relation to case-study.

Since the current case-study invites a detailed description of the events and influences on a participant's

life, the question may arise as to why a life history or a biographical focus would not be more appropriate. Such an approach is not appropriate because "personal accounts, as the name suggests, are different from other kinds of reports in the social science literature because they focus on whole lives, or people in the round. The person is examined not just as a convenient exemplar of a category we are interested in, but to get at his/her very personal life story, views, and accomplishments" (Lancy, 1993, p. 170). Regardless of the inclusion of relevant facts and influences, biography draws attention to a specific life or lives. Realizing that case-study has the potential to be as involved as a life history or biography, it nevertheless captures a fluid yet contained moment of the meeting of certain influences and does not purport to be inclusive of the factors of influence on the life or lives of any given individual or group.

Further, ethnography, be it ethno-historical or ethno-biographical research, focuses on the cultural influences of a person or group. "Ethnology is generally defined as the comparative study of cultures; it emphasizes the generation of concepts and theories based on cross-cultural field data, seeks patterns of cultural regularities... and emphasizes the interpretation of field data" (Hymes, 1980, cited in Sherman & Webb, 1988, p. 77). As much as the participants have been invited to participate on the basis of their

cultural affiliation, it is a perspective or description informed as much by the individual as by the cultural influences. In fact, in working toward the elimination of over-generalizations and pan-Indian views, it would have been detrimental to the study to be viewed primarily as a cultural study. Case-study has defined the boundaries yet does not attempt to assemble the facts in the building of an exploration.

How three Aboriginal educators define ethics, identify an ethical dilemma, and resolve ethical dilemmas are the central questions of the study. Yin (1984) states that "...'how' and 'why' questions are more explanatory and likely to lead to the use of case studies... as the preferred research [strategy]. This is because such questions deal with operational links needing to be traced over time, rather than mere frequencies or incidence" (p. 18). Yin (1984) further states that "... the investigator's goal is to expand and generalize theories (analytic generalization) and not to enumerate frequencies (statistical generalization) (p. 21).

The salient features of the case-study methodology form the basis for the current investigation. Five major features of case-study make it compatible with the study. Case-study's ability to define the moment of inquiry makes it particularly useful because of the expected fluid relationship between a myriad of variables of influence and

the ethical definitions and influences on the ethical frameworks of the participants. Case-study's utility in a situation of multiple variables of influence extends the appropriateness of the methodological selection past the selection of a case. Also, case-study's allowance for theory building rather than discovery aid in the selected use of *a priori* theory. The reliance on context in description helped to avoid generalizations. Finally, the purposeful nature of inquiry make case-study a rational choice of methodology to work in conjunction with a respectful inquiry with members of the Aboriginal community. Each of the features of case-study will be discussed.

The need to describe the relationship between the ethical frameworks of three Aboriginal educators and their influences, with careful selection of *a priori* theory, proved to be difficult to define. Had the inquiry set out to test the existence of existing ethical theory, the relationship of hypothesis to data would have been clear and the western scientific method would have sufficed. The researcher's interests, however, revolved around more than a person void of influence and more than one ethical concept. The "case" became the relationship between the respondent and their ethical definitions, influences and actions. According to Merriam (1988), "case-study can be used to study a phenomenon systematically" (p. 6). It is the flexible definition of phenomenon that made the case-study

appealing. The case may be the moment of interaction that includes varying spheres of influence, yet always contained the participant and their influences. Case-study, then, allowed for a systematic inquiry of a considered moment within a context of people and influences, loosely defined yet clearly delineated.

Probably the most crucial feature of the case-study methodology is the capacity to handle multiple variables of influence on the case. Merriam (1988) says that "... descriptive research is undertaken when ... variables are not easily identified or are too embedded in the phenomenon to be extracted for study" (p. 6). Difficulty in the identification of variables was a concern in this study as the influences were as plentiful as influences on the self and just as integrated. It is not a list of variables that was required but "... the interaction of significant factors characteristic of the phenomenon" (Merriam, 1988, p. 10). The "... case-study concentrates on many, if not all, the variables present in a single unit" (Merriam, 1988, p. 7). The "... means of investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon" exists in the case-study methodology (Merriam, 1988, p. 32). Selection of variables at the expense of others before beginning the study would have worked to erode validity as the fit of influence-to-outcome may have required that which has been omitted.

The utility of case-study methodology in the present study is highlighted by the fact that "... case-study does not claim any particular methods of data collection or data analysis" (Merriam, 1988, p. 10). Case-study does not have to adhere to a rigid instrument in data analysis: rather, "there is no manipulation of treatments or subjects; the researcher takes things as they are" (McMillan & Schumacher, 1984, p. 26, cited in Merriam, 1988, p. 7). Case-study is not, however, void of interpretation and theory, but the theory is built from the contributions of the participants. Merriam (1988) states that "the decision to focus on qualitative case-study stems from the fact that this design is chosen precisely because researchers are interested in insight, discovery, and interpretation rather than hypothesis testing (p. 10). In the case of ethical definitions, actions, and influences on the case participants, "... the aim was ...'not to find the 'correct' or 'true' interpretation of the facts, but rather to eliminate erroneous conclusions so that one is left with the best possible, the most compelling, interpretation" (Bromley, 1986, p. 38, cited in Merriam, 1988, p. 30). With the help of Glaser and Straus's (1967) constant comparative method of data analysis, it is precisely theory building that was undertaken.

The intricate lacing of the lives of the participants to their influences and actions would have certainly been

trivialized with a pretentious attempt at an isolation of factors in interpretation. Fortunately "... case-study is a design particularly suited to situations where it is impossible to separate the phenomenon's variables from their context (Merriam, 1988, p. 10). Further, case-study "... is holistic and lifelike ..." (Guba & Lincoln, cited in Merriam, 1988, p. 28) Case studies "... reveal not static attributes but understanding of humans as they engage in action and interaction within the contexts of situations and settings (Collins & Nublit, 1978, p. 26, cited in Merriam, 1988, p. 33). The context includes those subjective factors that constitute crucial aspects of influence yet have not often enough been respected as aspects of research. Bromley (1986) writes, however, "... that case studies, by definition, 'get as close to the subject of interest as they possibly can ... partly by their access to subjective factors (thoughts, feelings, and desires)..." (Bromley, 1986, p. 23, cited in Merrian, 1988, p. 29). Those thoughts, feelings and desires were an integral and sought-after component of the data that was made accessible by case-study and its respect of the context in which the case unfolds.

Another desirable characteristic of the case-study methodology is its purposeful nature. Despite the local and specific focus of this study that helped to ensure a respectful inquiry, the intent was to produce a study with

wider appeal. Theory built around a specific study can be carefully used to illuminate a wider inquiry while avoiding over-generalizations: "Case studies illuminate the readers' understanding of the phenomenon under study" (Merriam, 1988, p. 13). The phenomenon is key, and it is the illumination that the case may offer similar phenomena that make for a purposeful inquiry. While the individual case is under scrutiny, the phenomenon around which the case has emerged or been selected has a much wider critical impact.

Enhancing case-study to further develop a respectful inquiry has been achieved with an overall adherence to a methodology which is a combination of guidelines for qualitative research into the Aboriginal community as outlined by Aboriginal and non-Aboriginal researchers with recent experience in research with the Aboriginal community (Armstrong, 1987; Colorado, 1989; Deloria, 1991; Flinn, 1992; Jaimes, 1987; Katz & Nunez-Molina, 1986; Kawagley, 1990; King, 1989; LaFromboise, 1983; Larose, 1983; Light & Klieber, 1981; McIvor, 1990; Omani, 1992; Osborne, 1989; Red Horse, 1989; Snively, 1990; Stokes, 1985). The commonality evident in the guidelines is the inclusion of the viewpoints of Aboriginal people on how to obtain knowledge from Aboriginal people while respecting Aboriginal thought and worldview. The researcher approached literature relating to respectful inquiry with Aboriginal people and written after 1980. That literature provided guidelines for respectful

inquiry as outlined below.

Research Motivation

This study was motivated by a concern to undertake research with, for, or about First Nations people. Does a "motivation of concern" outweigh one stemming from personal gain or academic requirements? As stated in the introduction, the two-fold purpose of the study is to identify similarities in ethical considerations and to add to the body of knowledge related to ethics. The purpose was tempered, however, by the significance of the study being a validation of existing patterns of ethical considerations among other Aboriginal educators. This study was influenced by the researcher's commitment to the well-being of other Aboriginal educators. The motivation to select the research topic responds to Deloria's (1991) call for the need to research contemporary issues in order to serve the people and gain legitimacy. The study of ethics has been described in the introduction to this study as an historically influenced contemporary study. The research methodology was chosen to ensure the fullest contribution of the participants. Beyond McIvor's (1990) caution not to trivialize traditional knowledge, LaFromboise's (1983) exposure of the "career-oriented motivations of researchers", and Deloria's (1991) concerns with selecting a research topic that is central to the community lie the most crucial guiding principle. The motivation should come from

within the Aboriginal community. This ensures that issues of gathering knowledge in a respectful manner and not distorting contributions with unfamiliar interpretations will be addressed.

Researcher Qualifications

The qualifications of a researcher working with Aboriginal people are critical. LaFromboise (1983) suggests that "... researchers must possess a comprehensive knowledge of the tribal culture, a serious commitment to advance tribal well-being and cultural values, and a sincere respect for the tribal ways of the native groups under study. The researchers are most likely to possess such qualities and to be accepted and supported by tribes are usually tribal members" (p. 47). Stokes (1985) reinforces the notion by stating, "what is important and essential is that the researcher can operate comfortably in both cultures, is bicultural and preferably bilingual" (p. 9).

Research supporting various issues may be a component in bringing about change. Stokes's (1985) study of the Maori notes that change is not necessarily a bad thing, but the Maori want to control the rate and direction of change, in part by managing research inquiries (p. 5). Allowing for structured participants' input, through inviting opportunities to review the study proposal and to approve the study conclusions, as well as the fact that the researcher is First Nations, this study leaves the locus of

control, of the research with members of First Nations communities.

Protocol

Protocol, or the necessary steps according to custom to gain entry into a community, was an important consideration. McIvor (1990) names the duty of the researcher in serving the community as adherence to local customs and traditions at the expense of the customs of the academic institution. The author also suggests a slow and sensitive gathering of information. University and funding deadlines cannot take precedence over the preparedness of the respondents to give or the researcher to receive.

Stokes (1985) also warns against a confusion of public and private knowledge. The methodology recognizes restricted access to certain knowledge as a severe warning of powerful knowledge that may be diminished by exposure (McIvor, 1990). Private knowledge made public may render it useless in its intended context or lead to misunderstandings by outsiders and a devaluation of its intended holders. This study drew on a number of influential factors, but the motivation was to assist in the understanding of the relationship between First Nations people and education. The genesis of the concern arose from an educator's perspective and the results are directed at the same. Omani's (1992) study, A Process for Conducting Educational Research with the Dakota People of Wahpeton, offers

guidelines for conducting respectful inquiry. Although Omani's (1992) research is intended to be used for the people of Wahpeton, it is easy to extend his guidelines to other Saskatchewan Indian groups for they may come as much from being land based in the plains or from being modern Saskatchewan First Nation peoples than from being specifically Dakota or from Wahpeton. Omani (1992) has distilled the words of the Wahpeton Dakota, revealing five themes which should guide educational research in the community. The Dakota of Wahpeton name respect, open-mindedness, honesty, confidentiality and cooperation as prerequisites to respectful research. These goals of inquiry would serve to provide community validation to any research project.

The following exemplifies an incorporation of protocol in this study. After the participants were selected for this study, initial contact took the form of a personal visit to ask the participants for their knowledge and participation and to provide tobacco as is customary in Aboriginal cultures as an exchange for knowledge offered. The practice of exchanging tobacco as a cultural protocol for an exchange of knowledge, prayer or participation is a widely acknowledged practice among various Aboriginal groups. The following brief explanation of the significance of the practice is derived from the researcher's experience and conversations with others who are familiar with the

practice. The explanation is not meant to be the decisive word on the practice as it varies slightly in meaning from explanation to explanation, area to area, Nation to Nation, and even from family to family. The writer recognizes the inadequacy of an explanation generally out of context and not complete in description. It is a cultural practice, however, that needs no justification for its use. The practice of the significance is appropriate to the invitation of study participants. The reader is free to seek further and more detailed or grounded explanations for its use.

When one wishes the participation of another in a relationship such as a research project, the researcher is really asking the participant to give of him/herself rather extensively. Out of respect for the person who intends to give of him/herself, an exchange must take place. The exchange carries with it the understanding that certain responsibilities must be adhered to by both parties. The exchange establishes a mutual respect between the giver and the receiver. This respect includes the receiver not critically questioning the responses of the participant. A non-judgemental atmosphere must be created for the exchange to take place. The respect includes a recognition of the rightful ownership of the knowledge by the respondent. Once data are collected, ownership does not transfer to the researcher. Any significant interpretations of the

knowledge must be checked with the participant. Ownership also involves the issue of confidentiality. The identity of the participant must be protected because the knowledge has been given to the researcher for his use and not for the public to scrutinize without invitation. No immediate relationship has been established with the potential readers who are deprived of the contextual relationship in which the exchange occurred. Finally, the exchange is a recognition of the establishment of an atmosphere of truth in which deception on the part of the researcher is put aside and honesty on the part of the participant is adhered to.

Culturally Relevant Worldview

The methodology not only requires service to the people but respect for Indian ways of knowing (Colorado, 1989). Colorado (1989) states that "traditional Indian science must be articulated in contemporary terms to permit growth in scholarly exchange and to empower Indian people in the scientific arena" (p. 29). Worldview are serious concerns of the methodology because "the dominant research paradigm, based on logical positivism, is the expression of one particular worldview" (Katz & Nunez-Molina, 1986, p. 1). A holistic approach to knowledge must be respected, including the mental, spiritual, emotional, physical and cultural/historical realms (Armstrong, 1987; Colorado, 1989).

The methodology must recognize the non-static nature of

culture and recognize emergent Aboriginal cultural components. Armstrong (1987) states that "... whatever current lifestyle a people employ to continue the act of living is the culture" (p. 14). Aboriginal people are often compared or evaluated against their pre-contact state and contemporary lifestyles are regarded as a transition state.

Kawagley (1990) eloquently relates the validity of Aboriginal history evident in the thought process of Aboriginal students. He says:

> The Native student and adult use the same method and thinking processes as the non-Native to seek answers to the same questions. However, different value concepts, perspectives and philosophies determine how they interpret the empirical data, and how they each relate to the natural world. Each culture, through the millennia, has established a way to make the natural world accessible to reasoned inquiry—exploring what is real, what is truth, and what is good and beautiful. (Kawagley, 1990, p. 14)

It was the task of the researcher to utilize the culturally tailored means of inquiry with people of specific cultures.

Osborne (1989) states that "there is no doubt that different cultures interpret similar behaviours differently ..." (p. 196). Katz and Nunez-Molina (1986) add that if a culturally sensitive paradigm is to attempt to adhere to

Indigenous realities at all, "... researchers must give up their worldviews so as to allow communities to voice their own worldviews (p. 4). King (1989) wrote that western science "... traps us in linguistic cages because we must explain our ways through your hypothetical constructs and theoretical frameworks" (p. 3). King (1989) continues that "we want to come back to our own words, our own meanings, to our own definitions of ourselves and our own world" (p. 6). Colorado (1989) states:

> ...[U]ntil the present, we Indians have had to stretch Western science so far that knowledge about our culture seems unreal. Research has been perceived and presented as mono-cultural, and so is not accepted by the Indian community. All peoples, including Native Americans, have science or a way of coming to knowledge... (p. 29)

There exists evidently much dissatisfaction with the manner in which the majority culture's worldview dominates the research process.

Research conducted by a First Nations researcher with First Nations people is not a guarantee of avoidance of mis-interpretations based on differing worldview. It is, however, a step towards recognition of differences. There is a danger in assuming that a First Nations researcher has an inherent understanding of Aboriginal people. Levels of acculturation and differing cultural and individual

perspectives make unfettered interpretation of worldviews difficult. Experience in a culture that recognizes and entrenches the right of the individuals to interpret their culture affords a basis from which to accept the validity of others' worldview.

Context

The context was a crucial consideration of the methodology. There is no pan-Indian learning style or even a single Native science (Larose, 1991; Colorado, 1989). The immediate context must be included to avoid such over-generalizations. What was desired was a local study for local uses, keeping the truth for those creating the reality. While utilizing research results to illuminate other research questions, the researcher kept in mind that it is ultimately the study participants, and Aboriginal people similarly situated that this study intends to benefit. Study findings may extend to those who apply the case to their own situation of familiarity.

Participation and Control

Participation is a key aspect of the methodology. The model does not allow the participant to be a research subject but a cooperator on her or his own terms. The key factor in ensuring participation by Aboriginal people is the avoidance of exclusive non-Indian interpretations of the data (LaFromboise, 1983). This is not to suggest that contemporary Aboriginal people do not subscribe to modern

academic constructs, but there exists a desire to do research that draws upon critical life circumstances and that is congruent with Indian lifestyles (Red Horse, 1989).

The methodology suggests a community retention of "both editing rights and copyrights" (McIvor, 1990). The community, in the current context, refers to the case participants. It was made clear to the participants that the methodology was also subject to approval and change as the study evolved.

The community has control over a research situation simply by being a partner (Flinn, 1992). However, roadblocks to true control remain. They include the inability of the Aboriginal community to criticize the present situation because of a lack of academic or government involvement, and university constraints on the side of the researcher (Deloria, 1991). Barriers inhibit the ability of a researcher and a community to make meaningful and genuine progress toward negotiating meaning. Barriers include collusion, which describes:

> ...[M]embers of different cultures play[ing] along with each other in maintaining the status quo in the social and political relationships between the two cultures and the protection of borders for insiders to protect their knowledge base and outsiders to protect their privileged status. (Osborne, 1989)

In Jaimes's (1987) opinion, an institutional mandate excludes the circulinear approach to American Indian intellectualism, further enforcing barriers. Finally, Snively (1990) recognizes that people with a spiritual as opposed to a secular orientation may reject scientific claims and approaches, enhancing the distance between academic and a traditional Aboriginal worldview. The system of interpretation and analysis of data in this study allowed for meaningful input by the respondents and the reduction of barriers.

Katz and Nunez-Molina (1986) describe the new paradigm as one where "research becomes 'research with' or 'within', rather than 'research on'; persons and communities become partners in the research process not objects of study" (p.2). King (1989) demands that the Aboriginal community have the right to "... appraise, critique and censure what they have a right to say" (p.7). The history of research in the Aboriginal community has created a crisis situation that demands a closing of the circle in order to control the flow of outward bound information (King, 1989).

LaFromboise (1983) reports that the theoretical frameworks employed in a study may be a limiting factor in terms of participation and cooperation (p. 45). Increased participation and control may then be increased for the Aboriginal community by paying attention to the way that data are intended to be used rather than simply the manner

in which they are collected.

Case Selection

The two criteria for selecting the case participants included being an Indian or Métis person and an educator. Selecting a small number of participants had to do with manageability and access. A guiding principle of the study was that each of the participants hold a perspective that was unique and that the more people contributing to the study the fuller the picture would be. It follows that ten or one-hundred people would provide a more diverse picture but not the total picture. The number three, then, was an attempt at selecting a number that would allow the researcher the opportunity to develop a relationship with each that may not have been possible with a greater number. The Indian and Métis teachers in the Saskatoon Catholic and Public Boards of Education were invited to take part in the study. The participants were recruited from the local population (Saskatoon) of Aboriginal educators to ensure ease of access throughout the process. The Directors of Education of the school divisions were asked to pass on a letter of invitation to all employees that met the criteria. In the Saskatoon Catholic Board, the letters were addressed and delivered directly to the Indian and Métis teachers. The Catholic Board maintains a list of Indian and Métis teachers who have self-identified when joining the Board or later. The Saskatoon Public Board requested that school

principals read the invitation to participate to their staffs and encourage participation. Fourteen teachers were willing to participate in the study. Ten were First Nations people and four were Métis. Six males and eight females constituted the group. Of the fourteen people willing to review the research process, ten were willing to participate. Three of the ten were randomly selected.

By choosing to incorporate "randomness" in the participant selection, limitations were imposed on this study. The participants have common experiences that may illustrate themes in First Nations experience. While the three participants each offered a valid, diverse, and valuable story, commonalities in the three may have limited diversity. The decision to choose randomly from the ten possible study participants may have excluded a more balanced case selection. Diversity in age, language, or other experience may have expanded the diversity of the collective story.

The constant comparative method of data analysis of Glaser and Straus (1967) has the researcher examine the data and apply a code to interesting, relevant, or striking material. As new material arises, it is compared to previous examples and is either coded similarly or defined under a new code. Data coded across case participants help to elaborate occurrences with Aboriginal teachers more effectively than would occur with only one teacher.

Questioning

The participants were involved in a review of the visit schedule which was adapted, when necessary, following the review. Guiding questions were used as a framework in an open-visit format because "most commonly, case-study interviews are of an open-ended nature, in which an investigator can ask key respondents for the facts of a matter as well as for the respondents opinions about events (Yin, 1984, p. 83).

The discussion of ethics always has the potential to uncover volatile matters, especially hurtful or incriminating information about a participant or another person. Some things may arise that should or could have been done or done differently, statements and actions that may be viewed and interpreted as differing from the judgement of others, or incidents with legal consequences. As a researcher, the dilemma is to balance confidentiality and the professional and moral obligation to report an incident that is of a serious nature. Incidents cannot be divided into those in breach of the law and those that are not. A set of laws are not necessarily a list of moral requirements in the eyes of a person or a culture. The resolution, then, is to protect anonymity first and foremost. The researcher's primary role was that of researcher, and in order to protect the research process from the harm of restricted participation, confidentiality

was a guiding principle of the research.

The questions and probes began the conversations but were not covered in their entirety with each participant, nor were they asked in an identical order. They were meant to spark relevant discussion in order to generate data. The questions and probes were organized according to introductory questions, influence questions, definition questions, identification questions, and resolution questions.

A. Introductory Questions

1. Ask the participant if she/he is comfortable and ready to begin.
2. Obtain permission to tape the conversation and later transcribe it / to write notes during the visit.
3. To which Nation do you belong? (Cree, Dene, Métis, Dakota, etc.)
4. Describe your present position/responsibilities.

B. Influence Question Probes

1. Do you belong to a First Nation? A Métis community?
2. Have you ever lived on the reserve? In the community?
3. How long did you live there?
4. Do you speak an Aboriginal language? Which one?
5. Was it your first language when you were young?

6. Did you speak it at home?
7. Do you still speak the language? If not, why?
8. In what situation do you most speak your language? Least speak your language?
9. Describe your family.
10. Who were your greatest influences when you were young? (grandparents, parents, aunts, uncles, siblings, etc.)
11. Where did you go to school? (reserve, urban, rural)
12. What type of school was it? (federal school, band school, church school, provincial school, residential school)
13. Did you enjoy your schooling?
14. Describe a positive experience in your education / a negative experience.
15. Was ethics a topic of discussion when you were growing up?
16. How were ethics explicitly/implicitly passed on to you? How? By whom?
17. Where did you receive your professional training?
18. Have you received any formal or professional training in the field of ethics?
19. How did this training fit with your view of ethics before you took the training?
20. Would you describe yourself as a religious or

spiritual person?

21. Do you practice spirituality in your life?
22. Is the spiritual aspect of your life a source of ethical training/influence?
23. Is ethics a topic of discussion in your workplace?
24. Are you generally in favour of ethical decisions made by others?
25. Are there characteristics of the person or decision that influence you to side with a person on his/her decision? To side against the person or decision?
26. What has been the most important ethical decision that you have had to make in your professional life?

C. Definition Question - How do you define "ethics"?

Probes

1. What does ethics mean to you? (Good or bad, actions or intentions, rules, way of life, cultural norms, etc.)
2. Is there another word or concept that you would like to use in place of the word ethics?
3. In your opinion, do different cultures have different ethics?
4. In your opinion, what are some of the mainstays of the ethics of your culture?
5. Are they the same or different than your personal

ethics?

6. What is the most crucial value that you adhere to and would never give up?

D. Identification Question - How do you identify an ethical dilemma?

Probes

1. How would you describe your comfort level with the concepts and philosophies learned in your university education?
2. Did you ever feel that your own personal beliefs were jeopardized during your training?
3. What did you do to justify your personal beliefs with the training that you received?
4. How do you know when a situation in your professional life involves ethical considerations?
5. Describe an incident in your professional life that required you to make an ethical decision.
6. Were others aware of your role in making the decision?
7. Were others supportive of your decision?

Resolution Question - How do you resolve an ethical dilemma?

Probes

1. Recalling your toughest ethical dilemma, given the same circumstances, would you make the same decision? Why or why not?

2. When you have to make an ethical decision, what factors do you consider?
3. Are the factors similar in a wide variety of situations?
4. Why did you decide the way that you did in your most recent ethical decision? In your most important ethical decision?

Data Collection Procedures

The researcher explained to the participants the purpose of the study and the procedure for data collection and analysis. A copy of the visit schedule was reviewed for the next visit, and each of the participants was asked if there were any relevant topics or questions that were not on the visit schedule. The second visit began with the visit schedule and evolved as necessary. With the permission of the participants, the visits were tape-recorded and transcribed for use in the coding of data. The researcher also wrote field notes as necessary during the visit. A copy of the visit transcript was offered to the participant to be reviewed for accuracy and intent, and was discussed at the third meeting. The third meeting provided an opportunity for a validity check and to review the initial interpretations by the researcher as well as coding categories. New questions were asked that arose from the initial analysis of the first visit results. A final scheduled meeting offered a summary opportunity for validity

and interpretation checks. The number of meetings were adjusted as necessary to complete conversations with individual respondents. Given the educational level of the case participants, their integrated urban living, employment relationships and the level of acculturation that may have affected the communication pattern of the participants, it may seem imprudent to dwell on traditional patterns of communication such as narrative. There are, however, significant differences in lifestyle between Aboriginal and settler cultures to warrant a review of culturally relevant communication patterns. Erasmus (1989) warns that the devaluing of a person's style of discourse also devalues the meanings, experiences, and knowledge to which the discourse refers (p. 273). Mishler (1986) says that "... one of the significant ways through which individuals make sense of and give meaning to their experiences is to organize them in a narrative form" (p.118). The narrative may be a nonstandard form of reporting information, but the message is no less valuable than another form. In fact, Ridington (1990) ascribes much responsibility to the oral tradition by stating:

> The oral traditions of the people who are native to this land are a form of discourse that connects them to the land and to the generations that have gone before,... their discourse also demands a responsibility to past generations, to the land,

> and to generations as yet unborn. Their discourse honours and enables both individuality and social responsibility. (p. 276)

The cultural tradition of responsibility in discourse must be respected in the gathering of data.

Katz and Nunez-Molina (1986) offer a succinct description of the focus of data collection in an Aboriginal culture. They wrote:

> The emphasis is on patient and careful listening to what is being said because that is all the speaker is prepared—or willing—to share. To say any more would violate the truth and his own standards of responsible behaviour. The hallmark of the dominant logical positivist research paradigm - a sense of questions formulated by the researcher to gather, even pry out information - becomes inappropriate. Its purpose seems more to express or even confirm the researchers own preconceptions, or hypotheses, rather than to find out what the other is actually saying. (Katz & Nunez-Molina, 1986, p. 3)

A new attitude towards research with First Nations people is appropriate. Again, the status quo may not be appropriate. The Aboriginal community will not tolerate an obtrusive gathering of data for a foreign agenda with little to offer the respondents.

Analysis of the Data

The research model avoids the approach to Indian knowledge through the exclusive use of a Euro-American theoretical framework. Non-Indian theoretical frameworks with perspectives that are unfamiliar to Indian respondents limit full cooperation and participation of Indian respondents (LaFromboise, 1983; Red Horse, 1989; Armstrong, 1987). Deloria (quoted in Jaimes, 1987) says that no one ever believed that racial minorities might have their own point of view. Continued exclusive use of Euro-American theoretical frameworks for Indigenous peoples is a protection of the European tradition at the expense of Indigenous worldview (Jaimes, 1987). McIvor (1990) states that "... beliefs and feelings [are] far more important than a focus on content ..." in Aboriginal research. The status quo cannot continue to pretend it believes what Aboriginal people believe or feels what Aboriginal people feel.

The constant comparative method of Glaser and Straus (1967) was employed so that the researcher was able to organize commonalities and patterns in thought, narrowing from transcribed data to coded data to categories and notes. The constant comparative method is a theory-building method of data analysis. Theory building as opposed to theory testing is a mainstay of the methodological approach of this study. The researcher's task "... is not to provide a perfect description of an area, but to develop a theory that

accounts for much of the relevant behaviour" (Glaser & Strauss, 1967, p. 30).

Theory building also fits with the selected use of *a priori* theory: "[The] approach, allowing substantive concepts and hypotheses to emerge first, on their own, enables the analyst to ascertain which, if any, existing formal theory may help him generate his substantive theories" (Glaser & Strauss, 1967, p. 34). The data are of primary importance in building the theory, with the application of theory following when doing so would assist the understanding of the data.

To ensure a further fit to the group's methodological requirements, note that "... no attempt is made by the constant comparative method to ascertain either the universality or the proof of suggested causes or other properties" (Glaser & Strauss, 1967, p. 104). It is these characteristics of the constant comparative method that allowed the researcher to recognize complex theory so inherently embedded in the data.

A word on the logic of the division of data into categories is necessary as the category becomes the unit which produces, by a description of its properties, a criterion for comparison to dictate the inclusion or exclusion of data. Glaser and Straus (1967) state:

> In discovering theory, one generates conceptual categories or their properties from evidence; then the

> evidence from which the category emerged is used to illustrate the concept. (p. 23)

The category provides the properties which help to further define the category. Generating one's own categories must be done over selecting categories from the literature to avoid trying to force data into categories rather than trying to generate new categories. Categories may be associated with the literature, if helpful to the emerging theory, after the categories have emerged (Glaser & Strauss, 1967, p. 37).

The constant comparative method incorporates steps that cumulatively compose the process of theory building. One should note that "joint collection, coding, and analysis of data is the underlying operation. The generation of theory, coupled with the notion of theory as process, requires that all three operations be done together as much as possible" (Glaser & Strauss, 1967, p. 43). The researcher begins "by coding each incident in his data into as many categories of analysis as possible, as categories emerge or as data emerge that fit an existing category" (Glaser & Strauss, 1967, p. 105). The initial coding of the data took place by applying code symbols to a line-numbered computer transcript of the data and field notes. A key accompanied the coded material to name the codes. Further, a list of properties that define each category evolved with the coding of data and the emergence of theory.

Glaser and Strauss (1967) state "... the basic, defining rule for the constant comparative method: while coding an incident for a category, compare it with the previous incidents in the same and different groups coded in the same category (p. 106). It is the constant comparisons that begin to expose the components of the emerging theory.

The emphasis of the coded material changed as the researcher worked with the data. As Glaser and Strauss (1967) advise: "At this point, the second rule of the constant comparative method is: stop coding and record a memo on your ideas. This rule is designed to tap the initial freshness of the analyst's theoretical notions and to relieve the conflict in his thoughts" (p. 107). The memos were recorded in a computer data file and referenced to the data being compared that provoked the thought for the researcher. The researcher then returned to the coding of the data. Through coding and memo writing, distillation of the data began to occur.

Rather than growing uncontrollably, the list of categories was limited by theoretical saturation, whether or not new data pointed to a new aspect of the emerging theory. "If yes, then the incident was coded and compared. If no, the incident was not coded, since it only adds bulk to the coded data and nothing to the theory" (Glaser & Strauss, 1967, p. 111).

The emergence of new categories well into the study did

not force a re-coding of the incidents. Glaser and Strauss (1967) suggest that coding be picked up from where the new category emerged. If saturation occurred, then the previous data would not have added much to the theory. If saturation did not occur, then the researcher returned to the previously coded data (p. 112).

A list of criteria for the emergent theory was assembled as it emerged. Without criteria, "delimiting a universe of collected data, if done at all, can become very arbitrary and less likely to yield an integrated product; the analyst is also more likely to waste time on what may later prove to be irrelevant incidents or categories" (Glaser & Strauss, 1967, p. 113). What was amassed during the process was a continuum of raw data, coded data, categories and their accompanying properties, memos, and theoretical criteria for the existence and inclusion of the emerging theory. The discussion that generated the memos, "provide the content behind the categories, which become the major themes of the theory..." (Glaser & Strauss, 1967, p. 113).

The generating of hypotheses, "requires evidence enough only to establish a suggestion - not an excessive piling up of evidence to establish a proof, and the consequent hindering of the generation of new hypotheses" (Glaser & Strauss, 1967, p. 39). The emerging interrelatedness of hypotheses form the core of the emerging theory (Glaser &

Strauss, 1967, p. 40). As the theory develops, the constant comparative method brings closure to the task. Delimiting occurs with the theory as well as the categories:

> First, the theory solidifies in the sense that major modifications become fewer and fewer as the analyst compares the next incidents of a category to its properties. Later modifications are mainly on the order of clarifying the logic, taking out non-relevant properties, integrating elaborating details of properties into the major outline of interrelated categories and - most important - reduction. By reduction we mean that the analyst may discover underlying uniformities in the original set of categories or their properties and can then formulate the theory with a smaller set of higher level concepts. (Glaser and Strauss, 1967, p. 110)

The constant comparative method, then, works to build theory that is heavily influenced by the study participants as it is their words from which the theory has evolved.

Erasmus (1989) offers particulars of the discourse of Aboriginal people which are crucial to consider in the analysis of the data. She discusses the empowering communicative procedure of allowing the audience the right and responsibility of making connections between topics themselves by avoiding the explicit description of relationships (Erasmus, 1989, p. 268). Erasmus (1989)

quotes Cooley (1979) who says that "... it is the role of the listener to put information together and to arrive at a conclusion about its worth or about how it applies to the subject at hand (557, in Erasmus, 1989, p. 268). This lends support to the researcher in the task of assimilating and evaluating information and for the application of the conclusions to the research question under scrutiny. Further, Erasmus (1989) discusses the use of repetition and parallel construction as tools of the Aboriginal narrative (p. 270). Again, coding and grouping have much to lend in the identification of such patterns. The distillation of data has been confidently employed even in the area of morality as can be seen in Shweder (1982) who says that "it does seem possible to reduce apparently unstructured lists of vices and virtues to a relatively small set of what I shall refer to as 'social existence themes'" (p.45).

Reliability and Validity

Reliability and validity are contributions from positivist tradition that apply scientific "checks" to a research endeavour. Though the scientific application of reliability and validity is not "surgically" applicable to the "messiness" of case study, the utility of their intent applies. Merriam (1988) states that "... regardless of the type of research, validity and reliability are concerns that can be approached through careful attention to a study's conceptualization and the way in which the data were

collected, analyzed, and interpreted (p. 165). Given that understanding is key to qualitative research, it follows that the criteria for trusting the study will differ from that which seeks to test an hypothesis (Merriam, 1988, p. 166). Lincoln and Guba (1985) use alternative terminology for the enduring concepts of validity and reliability which will ensure attention was paid to the benefits they afford without succumbing to the rules of positivist research. They call internal validity "truth value" which refers to how one's findings match reality. External validity is referred to as transferability meaning the extent to which the findings of one study can be applied to another. Reliability, called consistency or dependability, is the extent to which the study can be replicated.

To achieve truth value it is paramount to consider that reality is dynamic and what appears true now may differ at another point in history or even from a different perspective. It is the researcher experience, then, that must be interpreted as the constant (Ratcliffe, 1983, cited in Merriam, 1988). In case study it is what seems to be true to those involved, study participants and researcher, that is sought so truth must be checked primarily with those involved (Merriam, p. 167). Merriam (1988) suggests the use of member checks to allow the study participants to be the first to ensure truth value. The methodology allowed for input, revision and verification of findings before

publication. This is consistent with Yin (1984) who suggests that a draft of the case-study report be reviewed by key informants in order to increase construct validity (p. 37). Further, long term observation provides those involved with opportunities to recognize what is enduring within the dynamic of their contribution. Lastly, recognizing the researcher's biases allows the reader to evaluate his or her influence on the research. The researcher, as a part of the research, adds to the truth rather than distorting it.

Transferability relies on deep description of the context that allows the reader to apply the findings elsewhere if appropriate and desired (Guba & Lincoln, 1985). The point of this study is to hold the local up for inspection and allow any understanding that may apply elsewhere to accompany the reader.

Consistency or dependability (Guba & Lincoln, 1985) are the least applicable to case study in a scientific sense but the quality of research that they seek to ensure accompanies internal validity as consistency is a product of reliability. Thus, the argument for consistency or dependability is demonstrated through the demonstration of internal validity. Merriam suggests that "... findings will be considered more valid by some if repeated observations in the same study or replications of the entire study have produced the same results" (p. 171). The researcher's tool

for consistency or dependability is the "audit trail" (Guba & Lincoln, 1981). Demonstrating how the study conclusions were reached allows the potential for similar studies to occur (Goetz & LeCompte, 1984)

A tradition of seeking validity exists that predates the arrival of the western scientific method on the continent. Colorado, (1988) describing prayer as one of the integral components of research or ways of coming to knowledge in the Aboriginal community, states that "... the voice of the people becomes the data; the words create a feeling in the reader and give credence to the findings. This is the normal method by which Native people arrive at consensus, or in this case, confidence in research findings" (p. 54). Stokes, (1985) in her paper on Maori research, says:

> Neither the source of motivation for the research, nor the cultural framework or methodology in which it is undertaken, is necessarily an impediment or a reflection on the quality of the research. The same high standards of meticulous attention to accuracy, impartial investigation of all relevant aspects of the topic, clear presentations of the issues and conclusions, and so on, apply as much in Maori research as in any other. (p. 5)

Aside from being reminded that Aboriginal research can adhere to standards in the academic world, Stokes (1985)

reports that "... the researcher must also endure high standards of accuracy, presentation and communication to retain credibility in the Maori world... the Maori researcher must accept that the sternest critics of the research will be Maori people themselves ..." (p.10).

Ladd's (1957) study of the moral code of the Navajo offers interesting reflections on the interpretation of a participant's offerings. Ladd (1957) addresses the question of whether a participant's response should be suspected. He responds with the question of why someone would lie not about an action but about what ought to be. People may take the opportunity to state the ideal even if it is unattainable. More truth may appear in reflection than in action (Ladd, 1957, p. 25). On the one hand the researcher must be aware of the criticisms of reporting a moral code not necessarily practised and, on the other hand, of reporting only the "facts" and overlooking the myriad of other influences that stand in the way of a participant living the ideal. The flip side of the issue is that one's opinion cannot be mistaken for a moral code (Ladd, 1957, p. 46). The researcher was aware of the balance between the autonomy of a participant's view and her/his fit in the larger norms of a group.

Through the aforementioned checks on reliability and validity, the research process revealed the truth as known by the study participants. Although a similar group may be

assembled and produce similar results, it is unlikely that another three participants and researcher will establish the truth as came to be known in the confines of this study.

Timeline

The participants were contacted in March, 1996 to secure consent for participation and introduce the study. The second visit, the intent of which was to collect data as directed by the visit schedule and otherwise, took place in the spring of 1996. Coding and interpreting of the data occurred throughout the summer and fall of 1996. The writing of the research findings, results, and implications took place during the winter of 1996/97. Participant validity checks and editing took place as necessary. It is important to note that the entire process rests on the building of a relationship between the researcher and the study participants. Timelines, therefore, were rather difficult to predict in an interactive human endeavour. Time was allowed for the establishment of trust, the posing of some difficult questions and the working through to a reasonable conclusion.

Conversation Contexts

The conversations took place from the spring of 1996 to the winter of 1998. They were conducted in schools, in coffee shops, and restaurants, lasted from about one-and-one-half hours to about three hours at one time.

Summary

Case-study guided by an awareness of the research needs of First Nations communities is a vehicle that allows the emergence of uninhibited participant contributions. Viewing the case as all relevant interplay with the lives of the participants illuminates a myriad of factors that influence the participants. The requirements of First Nations people in research reflect a need for an honest approach to gathering and use of data. Allowing all aspects of the participants' lives to be heard in the story offers an examination of the interplay of the participants' lives and their search for honest representation.

CHAPTER FOUR: STUDY FINDINGS

Introduction

The purpose for initiating conversation around the three research questions was to listen to stories that describe the participants' views of ethics. The stories were arranged to exemplify ethics as an integration of varying contexts on the lives of the participants. From ordinary experiences come descriptions of ethics as experienced by the participants. The three guiding questions of the study were: i)how does the participant define ethics? ii)how does the participant identify an ethical dilemma? and iii)what does the participant rely on in bringing resolution to the dilemma? The conversation that produced the data revealed not only thoughts on the themes explored but also telling experiences and life examples that illustrate the stories. Each of the participants tells a story, and it is the stories that answer the research questions. The stories exemplify the themes that were built from the participants' words. The themes have been selected to tell the story as presented by the participant.

Chapter Format

What follows is an introduction to the participants, a review of the study questions, and a description of where

and when the conversations took place. Each of the three participants' contexts are then described in terms of their significant experiences and a glimpse of their resulting identity. Each participant is also described in terms of how they define ethics, identify an ethical dilemma, and how they resolve an ethical dilemma.

Participant Introductions

Pseudonyms

The participants were asked to select a pseudonym to be used in the reporting of data in order to protect their identity without removing the human element from the stories.

Nancy

Nancy is a Saskatoon teacher in her late thirties. She is of mixed Cree, Assiniboine, and European descent. Nancy originated from a Saskatchewan First Nation but soon relocated to a larger urban centre. After a family break-up, she grew up with a working mother. Western Canadian urban centres became her home from childhood on, except for summer visits to her grandparents at the reserve. Nancy graduated from the Indian Teacher Education Program at the University of Saskatchewan. She does not speak a First Nations language. Nancy has taught for about eight years with a Saskatoon school board.

Sharon

Sharon is a teacher in her early thirties and has been

a teacher in Saskatoon for about ten years. She is a Saulteaux and Assiniboine woman. Sharon, too, began her life on a Saskatchewan First Nation's reserve. She was raised by her adoptive parents until her adoptive mother passed on when Sharon was only a child. She lived with her adoptive father for a short time, but when he was unable to take care of her any longer, she lived with an aunt and uncle. She moved often and left home at an early age. Sharon had what might be described as an unsettled youth until she decided to return to school. She also graduated from the Indian Teacher Education Program at the University of Saskatchewan. Sharon speaks English.

Sam

Sam is a Saskatoon teacher in his late twenties. He is of Cree and Scottish origin. Sam grew up in rural and urban Saskatchewan. He lived with his parents until he was on his own in his late teens. He also speaks English. He graduated from the Indian Teacher Education Program and has about six years of professional experience.

Research Questions

Introductory Questions

Introductory questions were designed to illuminate the context of the participant in terms of such concepts as family constitution, culture, language, geographic location, religion, and exposure to First Nations experiences. By placing the participant on a continuum of cultural

familiarities and by understanding the experiences of the individual, the researcher was better able to interpret their beliefs around issues of ethics and to read the shaping experiences that have resulted in the current arena of thought concerning ethics.

Influence Questions

Influence questions explored the factors that played a part in shaping the participants thought and actions. Experiences both in the realm of direct teachings and wider influential factors were explored.

Definition Questions

It was crucial as a starting point with the participants to ascertain how they defined ethics. Starting early with a definition was necessary in establishing a baseline for reference to ethics in discussion.

Identification Questions

Identification questions sought evidence for the "flags of caution" that the participants recognize in identifying an ethical dilemma.

Resolution Questions

Resolution questions sought description of the manner in which the participants brought closure to ethical dilemmas in which they became embroiled.

Participant Contexts

What follows is a description of the environment that the participants claim has shaped them. The description of

the knowledge, beliefs and experiences of the participants speaks volumes in constructing a framework of ethical beliefs. Each of the participants is described in terms of their context. Shaping experiences help to illustrate why the participants situate themselves as they currently do in terms of who they are. Identity themes are assembled that report how the participants view themselves and how they see themselves viewed by others.

Shaping Experiences

Throughout one's life individuals are shaped by any number of experiences that contribute to their current sense of themselves. The diverse influence of the participants is captured in their descriptions of the stories that they chose to relate.

Nancy

Nancy's experience is grounded in an urbanized First Nations family. She was raised in a Catholic family. Nancy describes her experience with the culture, followed by her family history shaped by Christian religion and how Catholicism was taught to her by her mother. She describes her separate school, urban influence, and her professional training.

Language and Culture

Nancy reports that she does not presently speak Cree or Assiniboine and that she hardly remembers living on the reserve. She had, however, language influences of her

grandparents who had some Cree language fluency. Nancy offers details of her cultural constitution with, "I'm part European too, you know, Aboriginal, Cree, French, and maybe a little English but my grandparents did speak a mixture of Cree and French" (BV1-T1, 31-36). Nancy sees herself as a First Nations person while emphasizing that she is also of European ancestry.

Family Influence

When Nancy talked about her family she made only First Nations references. What does follow is a description of her mother as a central influence starting with a brief history of her mother's childhood. Crucial to her mother's upbringing is a history of abandonment of First Nations culture, which has extended into Nancy's experience. Nancy says of her mother:

> I think she was in boarding school with tuberculosis and she couldn't get out for her mom's burial, and she only spoke Cree 'til she went to the boarding school and, after that, she lost it because she never did go back home. (BV1-T1, 898-906)

Christian influence was strong in Nancy's childhood as is evident in Nancy's statement that her mother, "... was quite into the Bible and going to church ..." (BV2-T1, 206-208). Nancy's mother brought a Christian influence to her child-rearing, an influence that remained with Nancy:

> I get a lot from my mom 'cause we were very close and

> she was brought up in the boarding school [with] a bunch of nuns. So maybe a lot of her's comes from that, too, and A.A. [Alcoholics Anonymous], too. Later on in her life, she went to A.A., so she gave that to me too ... (BV2-T1, 871-879)

The influence of Nancy's mother is further emphasized as Nancy recalls a change in the family constitution. Her father left the family when she was a child. Nancy fondly recalls her father's continued employment, which she speaks of with pride that "... he was always working, he always held his job. He was a real hard worker and the same with my mom, like she was never on welfare which really set a good example for us" (BV2-T1, 78-85).

Nancy's family remained in the city, but her exposure to an extended family on her First Nations reserve also continued and was of some positive influence as Nancy says, "every summer we would... go stay on the reserve, [my parents would] just drop us off. It was great. Wandering around, being free, [there was] so much openness" (BV1-T1, 57-64).

First Nations Cultural Experiences

Regarding her exposure to First Nation's cultural experiences, Nancy notes her perception of culture is tempered by the declining state of culture in her First Nation. She does describe some context of cultural exposure and how the location of her family may have curbed that

exposure:

> Our reserve wasn't really... into the traditions [and] a lot of them lost their language. I hardly know anyone who spoke Cree on our reserve. A few people did, like my grandparents and their brothers and sisters who spoke a mixture, right, and they would argue about the meanings half the time. And once in a while when we'd go back to the reserve we'd go to pow-wows and stuff. They were pretty exciting. The occasional pow-wow and the wakes. We moved to the city quite early so we didn't, and when we did, that was in the 60's. There were hardly any Native people in the city at all so we really didn't have much to do with it. (BV1-T1, 912-934)

Not as an excuse for her lack of specific and identifiable cultural identity but as a description of the state of her First Nations culture, Nancy has illustrated cultural influence on her identity as First Nations within an oppressive context.

Education

Nancy recalls her education as taking place in a variety of reserve and urban schools due to the frequent transitions of the family. Most of the schools were Catholic separate schools.

Nancy's teacher training was completed in the Indian Teacher Education Program at the University of Saskatchewan.

She describes any ethics specific training from her perspective that may have been associated with the I.T.E.P. program as, "anything we did for ethics was in Ed Admin. [Educational Administration] and we just did a short thing on [the Saskatchewan Teachers' Federation] code of ethics" (BV1-T1, 144-146). What was recalled from the code of ethics was as follows:

> Well, I just know about teaching that you can't go around talking behind people's backs ... That's about all I remember and a little bit about getting involved with people where you work and stuff like that ... (BV1-T1, 284-295)

From a varied and typical education, Nancy is left with a myriad of experiences that had an impact on her.

Conclusion

Nancy offers full and rich description of her upbringing and influence. She incorporates her experiences into a discourse on ethics as she experiences ethics.

The preceding story tells a story of a First Nations person with experiences reflecting a long history of Christianization and a diminishing of First Nations cultural components. This participant is a product of her cultural heritage and the mixed message delivered to its prodigy by historical remnants and interventions.

Sharon

Sharon talked about being raised within a context of

First Nations cultural suppression fuelled by her father's perception that First Nations people were reacted to negatively in society. More extreme influences also exist in Sharon's context as her family experience was radically changed by the passing of her mother and a separation from her father. The experiences that Sharon brings with her from childhood will become evident in much of what she holds dear and strives for as an adult.

Family

Sharon describes a change in her family constitution that, while maintaining a family bond, was a pivotal experience:

> I was the only one adopted and my mom and dad didn't have anyone else. My mom died when I was eight, so then I lived with my aunt and uncle from when I was ten. I lived with my dad for a while, and that's it. (SV1-T1, 114-120)

Sharon speaks of the nature of the relationships in her early family life. She describes her adoptive parents as providing an accepting atmosphere in which to experience childhood. Sharon lived on the reserve with her parents until she was eight. She says of her parents that because they were older, more settled, and desirous of having a child, they were more accepting of her. It is this grounding in comfort, familiarity, and acceptance that becomes a reference point for much of her latter

experiences.

Sharon describes her father's pride in his belonging to a Treaty First Nation. Sharon recalls that "he would get mad at something, [and say] 'well I'm a Treaty Indian you know', and he was very strong about that, which is something that was very instilled in me" (SV2-T1, 195-201). Sharon's father held an almost secretive pride in his Indian identity but suppressed his pride through shame. There was a liability attached to being Indian in a society that devalued Indian identity.

Further, within the family, Sharon experienced mixed messages on the importance of her Aboriginality in that her father sought to suppress First Nations cultural identity, yet her mother expressed her culture in a more positive manner. With the early passing of her mother, it was her father's influence that persisted. Sharon recognizes the differing influences of her parents. She says about her parents:

> She was traditional or in her own way very quiet and a lot of the values I have I think I have from her, the traditional values, whereas my dad was, you know, very "push the system," the education system and, you know, correct me when I was speaking and things like that. (SV2-T1, 210-221)

Sharon's father urged her to persist in getting an education, and it is evident that this advice did not fall

on deaf ears. Sharon tells of her desire to return to school even at an unsettled time in her life at the age of sixteen. She credits her father's vision as the influence that prompted her to return to school. She says, "when I ran away... I knew I wanted to go back to school... I knew I'd finish. I think it's because my dad drilled it into my head" (SV2-T1, 1064-1086).

Language and Culture

Sharon's father identified with First Nations people but made choices for Sharon that were less than affirming of First Nations culture. She says that her parents both spoke their First Nations languages, but because of her father's residential school experience, "he didn't want me to speak anything but English," thereby disallowing the influence of a First Nations language that may have carried with it the cultural nuances attributable to a familiarity with language (SV1-T1, 71-72).

Further, Sharon attributed to her father's desire to curb First Nations' culture as extending beyond language. This glimpse of concern is indicative of the level of commitment to success and achievement within an assimilative context. Sharon recalls, "... anything cultural... I didn't get exposed to it unless my mom, you know, did it" (SV1-T1, 76-79), and "after my mom died I remember he took me [to a pow-wow] once and that was the only time he ever took me and we camped there" (SV2-T1, 359-363). Sharon rationalizes her

father's actions by stating, "I think he just thought he didn't want me to be like him. He didn't want me to not have anything and so he had to push me away from being Native ..." (SV2-T1, 172-177).

Education

Even Sharon's schooling was motivated by her father's efforts. Sharon attended public school because as she reports:

> My dad was totally against that, like the mission schools. He said one of the reasons he didn't want me to go to the mission school was like the nuns still taught there. Some of the nuns still taught there and they were French and he didn't want me to have a French accent like some of the kids who went to school there. It was really funny. (SV1-T1, 97-109)

The motivation may have been disguised or unrecognizable but it remains a concerted effort at cultural suppression or an effort by the culturally suppressed.

Religion

Though Sharon has had a variety of experiences with religion, she remains very negative about the influence of religion on her life. The influence is evident but she describes learning to distrust the medium and the message and to avoid religion as a place in which to seek answers. Sharon speaks of the role religion played in her life based on childhood experiences:

> I don't have a good concept of religions because of all the religions I've come into contact with in my life and because of the way my dad was raised and, you know, the Mormons on the reserve. And then one of my aunts and uncles being Jehovah Witness and I lived with them so I've had a lot of experiences and ... I can't say any of them have been good. (SV1-T1, 305-317)

Sharon describes her religious experiences as a result of her father's experiences:

> He was very against Catholic religion because of him being in the mission but that was the time when the Mormons came out, so, of course,... he really liked the Mormons because they always came to visit and he made friends with a couple of them that he really liked. I have a dim view of them because I saw another side of them that he didn't see because I spent a lot of time with them ... [I]t was respect, like, I don't know, they were young and ... they were teaching and going against what they were ... doing and saying things to each other or about Native people that weren't respectful. (SV2-T1, 551-574)

Sharon has varied experiences with religion but concludes, "... I didn't have a whole lot of respect for them ... So they didn't really influence me ... (SV2-T1, 529-533)

Autonomy

Sharon felt a great sense of autonomy in her childhood

that is highlighted in the incident following the passing of her mother:

> ...[W]hen my mom died, my dad, at that time the Mormons were on our reserve and they were doing these placement programs and my dad, asked me, he said, 'well, do you want to go?' Because they wanted to take me right away as soon as my mom died, the week later, and my dad asked me and I thought, you know, I said, 'no I don't want to go.' But that was a big decision for someone to, like most parents would make that decision themselves. And he would have let me go if I would have said yes and I know he would have. (SV1-T1, 197-214)

Sharon often refers to the nature of the relationship with her parents that gave rise to mature interaction. She continues to exercise an independence that she bases largely on the autonomy that she exercised within her relationship with her parents.

Change

Sharon, in describing valued qualities, reveals the nature of the guardianship that followed a separation from her dad: "honesty and fairness and I mean just probably because I've experienced otherwise and so I value that in other people and I value that in myself" (SV1-T1, 600-607). Sharon identifies with both the positive experiences that defined her early upbringing and the negative experiences

that followed. She further describes the nature of her guardianship and her departure: "my aunt was very critical, very demanding ... my aunt and uncle kind of like disowned me and I never had anything to do with my family for a long time" (SV2-T1, 1019-1056). Sharon bases much of her influence on the nurturing and absence of nurturing throughout her experience.

Professional Training

Sharon's persistence enabled her to complete the Indian Teacher Education Program. From her perspective, any ethical training came from "Ed. [Educational] Foundations, you know, where they do the [Saskatchewan Teachers' Federation] Code of Ethics" (SV1-T1, 266-268). The influence of Sharon's professional training on her perception of ethics is minimally influenced by the contribution of ethics by her profession.

Conclusion

Sharon has grown up in an environment which appears to have had a restricted cultural and religious influence. She has, throughout her professional career, maintained a sense of autonomy, respect, and perseverance attributed to her parents and especially her father.

Sam

Sam, too, is largely influenced by his familial experiences. His early family experiences were more culturally akin to the Canadian *status quo,* and it is only

following traumatic experiences within the family and massive change in his life that he begins to associate more closely with his First Nations family and culture. What follows is Sam's description of his mixed blood heritage and mixed Christian influences of his parents. He tells of a religious change in the family and an accompanying loss, instability, and eventual settling in an unstable environment.

Family

Sam's father is Scottish-Canadian with an agrarian background and his mother is Cree who was raised in a residential school. Though he attributes influences to both, their experiences are at times distinctive as may be witnessed in their individualities. Sam states:

> One Sunday I would go with my father to the United Church ... the other Sunday I would go with my mother to the Catholic Church ... because they didn't feel comfortable in each other's Church. (CV1-T1, 485-492)

Yet, Sam concedes, "I think mostly I'm influenced by my father and his Christian beliefs and his ethics ..." (CV1-T2, 1183-186). As is evident in Sam's contributions to the study, his tumultuous experience with religion and its people that left him scarred and suspicious plays a role throughout his life, whether in his personal or professional life.

Religion and Change

Sam's family changed churches and began a series of events that greatly influenced his life. Sam states:

> ...[W]hen I was about eight, they started to go to more of these, what do you call them, Pentecostal kinds of places where you dance in the isles, raise your hands ... You yell and sing and there's healings and ... they talk very radically about things. I remember listening to them talk about the underworld and talking about the sign of the beast coming, the anti-Christ and all that kind of stuff and being very scared of these things and thinking, 'oh my God,' and I'd better be this good Christian. But as time went on I could see that this in itself seemed evil to me, like the people and the church would turn against each other and the only thing it was really about was about power. They didn't really believe in God or anything else. They were just still out looking for number one. (CV1-T1, 527-556)

Sam's almost sarcastic recollection emphasizes the loss and hurt that guided his cultural and personal journey for identity when the familiar is in jeopardy. The family embarked on a business venture in the name of Christianity. Its eventual failure was a pivotal time for Sam as is evident in the following:

> ...[m]y father had a vision. God told him to build that place, and he built it. It was supposed to be

> this Christian place, it totally ruined him ... When we were here, they came up with this plan. This ... guy comes along and he says, 'I don't know, if you plug [money into a business venture]...' My parents went around and got all of their friends to plug in all their life savings ... It really affected some people, like this one lady that we knew ... that was her life savings ... To me it was the end ... I can't remain connected to you anymore ... You're putting all your money and your efforts into something that is just a sham and so that was when I moved out. I was eighteen. I was living with my mother. I moved out and I never went back. (CV1-T1, 575-686)

Sam reports the religious expression and endeavour of his family as the catalyst that pushed him into a major lifestyle change.

Loss

Sam experienced a loss of faith in religion and family that frames his current personal stance. He describes loss that may be the catalyst for many of his current personality traits and his decision to avoid similar disappointment that defines his interpretation of ethical events and endeavours:

> ...[T]hat year was one of the worst years of my life. It really had a big impact on the way I am today because all my life I'd been with this particular class ... and then suddenly I was gone. I never went back.

> All those people that I knew I just never, I mean I still can't just, I can't talk to them. That was it, end of the line. One day and then I was thrown into the city. (CV1-T1, 790)

The tumult created an instability in his life:

> ...[F]irst we were farming and they told, they took us aside and I can remember when I was a little kid in our house and they were saying, 'we've decided we're going to build this [business]. It's going to be very tough and everything, but we feel like God told us to do this so we're going to do it. And oh, you know we're special people. We've been called to do this.' And then my mom just moving away and decided she's going to get a job in [the city] 'cause she couldn't handle it anymore and I had to go with them 'cause I was too young. I couldn't, so I went. I didn't want to. (CV1-T1, 753-773)

The new environment that Sam found himself in was difficult as is evident with his recollection that "... the kids just teased me and as a coping skill I learned to just not react to things. That's part of the skill that I have right now" (CV1-T1, 801).

Grounding

Where Sam did settle into a sense of belonging was with his First Nations family. He recalls:

> What's running through my head is images of me being on

> the reserve, going to pow-wows as a kid, going to them now, going to religious ceremonies where we're smudging or we're praying. Funerals of my relatives, weddings. What do I feel when I'm there? I feel the blood running through my veins. At my grandfather's funeral, I could feel him in me. I knew that he wasn't dead, he was here. (CV1-T2, 167-181)

Sam's very poignant recollection of affiliation with his First Nations family provides a glimpse of his sense of comfort and belonging. It is more than a choice to belong but rather a recognition for him that he has an involuntary connection to First Nations family and community.

Conclusion

Sam's childhood familiarity was disturbed, and his faith in his parents and what he knew was tested. Coinciding with his experiences was a sense of belonging with his First Nations family. Sam has had unique experiences which he admits have shaped his life. He strives to provide stability where he was deceived. He recognizes good in loyalty and in the culture in which he found identity and comfort.

Identity

Experiences of the participants contribute to their identity. It is this identity that is the sinew that keeps the stories taut. Who the participants are as a result of their experience is evident in their discourse on ethics.

Nancy

Nancy describes herself first and foremost as a First Nations person. She does, however, recognize herself as standing alone and identifying singularly on a range of issues. She describes herself as a spiritual person.

First Nations Identity

Nancy identifies herself as a Cree-Assiniboine woman despite some evidence of European elements in her cultural constitution. Following a statement that she is, at least in part, European too, she makes no further references to other than First Nations cultures, and it is First Nations people that Nancy refers to as "my people". Her service to her people's community is strong: "I have a commitment to my people. If [a superintendent] was going to ask me to leave, I was going to get really pissed off and say too bad. I have a commitment here" (BV2-T1, 469-475).

Solitary Position

Incidents of her seemingly solitary position on issues are prominent in Nancy's self-description. Referring to an issue of gossip and factions forming in a school, Nancy says:

> I was just mostly by myself. I was observing the people that were talking amongst themselves about other people, like they were their group, right? And I was sitting here listening and I sure didn't like it. But I didn't say anything. I just watched and listened,

but whew! (BV1-T1, 230-240)

Again, Nancy reports:

> ...[T]here was another time when some teachers were talking about students that they were teaching and I just kind of said something, again by myself, just speaking my mind, saying I don't think it's right. (BV1-T1, 242-249)

When asked of the difficulty of standing by oneself on an issue, Nancy adds, "It's really hard to do it, especially if you're by yourself and for me I think I'm kind of a loner. I don't really have any friends at this school" (BV1-T1, 257-261).

Nancy identifies herself as a solitary person. She is not quick to side with others even on matters of greater importance as she enters a discourse on her ethical understanding.

Spirituality

When asked if she describes herself as a spiritual person, Nancy says, "I am a spiritual person. ... I get told that a lot that I'm very spiritual. I seem like, I'm very spiritual and for myself I try to live a spiritual life. Try to do right all the time" (BV1-T1, 153-165). Despite Nancy's positive and sustained influential view of the Catholic Church, she also has spiritual experience without a church. She reinforces her efforts to lead a good life by responding to a question of whether she belongs to a church

by saying, "Once in a while, I don't go too [often], occasionally. I think it's more important to live the life" (BV1-T1, 172-175).

Conclusion

Evident in her references to First Nations people as "her people," Nancy has a strong self-identity as a First Nations person. She is quick to associate herself with a First Nations community. She is also a solitary person who often identifies as standing alone on an issue or holding a minority view. She returns to a sense of herself as a spiritual person through a description of her Aboriginality rather than through a 'church' community. Nancy grounds many decisions and actions on her spiritual dimension.

Sharon

Sharon, too, has retained and built a strong First Nations identity, despite her father's support for colonial efforts to eradicate First Nations cultural affiliation. She identifies with varying roles that she assumes in society. Sharon is also quite independent and identifies herself as a person that likes to set her own direction.

First Nations Identity

First and foremost Sharon defines herself as a First Nations woman. She offers a striking description of her affiliation on a visceral level with First Nations people by speaking of a First Nations celebration:

...[A]t the very end ... when Buffy Ste. Marie came out

> and the Red Bull singers were there that just sent that wave of emotion over me ... I feel that every time I go to a pow-wow and I think it's the power of that many Native people and you're all there because you're Native ... It's something that ... I don't think a lot of people can ever feel unless they've experienced it ... I'm not sure why, I mean I still feel like that when I go to a pow-wow. I like to just sit and watch and I don't care if I talk to anybody. (SV2-T1, 475-503)

While describing situations of conflict, Sharon recalls most situations of personal conflict involving issues of ethnicity or culture. She remarks, "I don't know, maybe because that's me, like ... my whole sense of me being a Native woman and so maybe those are things that I find offensive or maybe I can see them more" (SV2-T1, 1201-1212).

Spirituality

Sharon is admittedly a product of her experience that included a deliberate effort by her father at steering her away from First Nations culture. As a Native woman, She expresses an individuality reflective of her upbringing with limited contact with a First Nations community. She says of her being a spiritual being, "In my own way ... it's not following anybody, what anyone else does. It's just I guess, a belief in myself ..." (SV1-T1, 298-304).

Sharon is not orthodox in her spiritual beliefs given

her history with organized religion. She embraces spirituality but in a self-nurturing context. She puts forth an image of an identity with an unwavering individuality yet a part of a First Nations community.

Conclusion

Sharon's experiences have bolstered her identity as a First Nations woman. Within that identity, she has carved out an identity as a spiritually guided individual, wielding a fierce independence.

Sam

Sam describes himself as being independent and achieving success against formidable odds. He found a comforting First Nations' identity within his family, within the context of the Indian Teacher Education Program, and with First Nations family and friends. He is guided by a coping mechanism developed to endure difficulties.

Independence

Sam's sense of independence is evident when he says in relation to his parents, "... I feel very proud of the fact that I've never gotten anything from them and I've never asked them for anything and I still don't ..." (CV1-T1, 689-693). He leaves one with the impression that he is not quick to follow as he has been disillusioned before and is possibly unwilling to take such a chance.

Through Sam's varied religious history, he identifies a hybrid of his experiences with an emphasis on individuality:

> Well, of course, I'm in the Catholic system but only because I am Catholic. That's the way I was brought up ... but it doesn't mean I believe everything they espouse. I teach it exactly the way that they lay it out. That's my job but I don't necessarily believe everything. I guess I'm more of a Native spiritual sort of thing and yet not. I don't think the same, everybody is different. (CV1-T1, 451-471)

Sam describes his identity as being situated in his First Nations culture, including the spiritual dimension, but does not fully attribute his spirituality to a First Nations' perspective. He remains independent even in describing his spirituality.

Sam counts his successes against the odds, furthering the description of individuality.

> ... I applied to ...[a] College ... expecting to lose, I applied ... [for a job]... expecting to lose and I applied to the ... board expecting to not to get a job and all of those things have happened ... (CV1-T1, 1128-1136)

<u>First Nations Identity</u>

Sam describes a sense of discovery of connectedness to First Nations people due to his experience of being with Aboriginal people:

> ... [w]hen I told you about my life, I've never felt that. When I came to I.T.E.P. I felt like ... And

> that's the difference between this place and [a reserve], even [there] I mean those people accepted me. I mean you just are Native. You go anywhere and you are Native and people respect that. (CV1-T2, 261-272)

This total acceptance by Aboriginal people has been significant to Sam's identity. He relates a moving account of a sense of belonging and affiliation on the occasion of the passing of his grandfather:

> He's right here in me. He's part of me. He's what makes me, me, even if, there's nothing I can do about that. He's in me. When he died, I carry on his blood ... I could feel that. (CV1-T2, 182-189)

And with other First Nations family:

> ...[I]t's some kind of connection we have because we have the same blood. We think the same way, the same jokes, the things that you and I might talk about right now are, might not be funny. I might try to tell you something and you don't get it. My brother would get that. I don't even have to say the whole thing and he understands and I think that's a spirituality thing ... (CV2-T1, 111-127)

Sam reports mixed blood cultural heritage, yet speaks almost exclusively from a First Nations perspective. When asked of this, he says:

> ...[T]hat side of me feels a lot weaker. Maybe it's just the family ... I'm only fifty percent ... What

> makes me Native then? I don't know but all I know is when I go to [First Nations gatherings] I feel it, and I don't feel it with the White part of me. (CV1-T2, 201-237)

Accompanying Sam's affiliation with First Nations people is a confirmed sense of solidarity, even in an us "against" them sense. Further, he sets the stage for his foray into academia and a stable lifestyle by commenting:

> If you want to get something, you have to give something and you have to make allowances ... That is the system that we have and that is the only way we can change this law. It's just the way that it is right now. I believe that it should be different if it was possible that some things just should be changed. We're living in a system that is wrong and I totally support civil disobedience for those things. (CV2-T1, 1501-1527)

The reference to change through civil disobedience describes someone living in opposition to the *status quo,* yet Sam's lifestyle is very reflective of an active part of society at large. Identifying in such terms heightens Sam's sense of identification with First Nations people.

An exemplary statement of Sam's identity as a First Nations person is evident in the following description of a place of comfort for him:

> I felt so much at home at his place. There were just

> three Native guys living there and why? I don't know but I wish I had people like that around me. It would be so nice to talk to them. It's like you've known them all your life. You laugh about the same things, you talk about the same things, you have the same interests. I don't know what it is? [You] just can be yourself, you are just you and they accept you the way you are and you accept them. I don't know. I don't know what it is, but I know I really long for that. (CV1-T2, 358-379)

Spirituality

Sam describes a spiritual dimension of belonging associated with the drum:

> I feel the Holy Spirit. It's something that sounds totally ridiculous because I understand what they mean by the Holy Spirit and I feel that when I'm in church. I like going to church. I used to hate it when I was a kid, but I like it because I feel that, but I sure don't feel it as much as I do when I hear the drum. When you hear the drum, your blood just flows. (CV2-T1, 284-299)

Sam relates his decision-making according to what he believes is the will of his Creator. He believes in the active direction of the will of the Creator and that his actions are answered with approval or disapproval according to his successes or failures. Sam says:

> I think one of the things it always comes back to for me is spirituality even though I don't consider myself a practicing Catholic and not a devout Christian. When I make decisions, I'm still doing them, the ethics comes from spirituality because I believe that there is a Creator, and why do I believe that? Because I see my life as decisions that I have made and consequences that have come from them and whenever I make the right decision, the right things happen. If I do the right thing, then things go well. If I make a decision based on me—what I want, then things go wrong. (CV1-T2, 1046-1066)

Guarded

Sam explains that he developed an involuntary sense of withdrawal as a coping mechanism in answer to massive change and immersion in the unfamiliar as a youth. Sam states, "... I can't stop being like that, it is not something you, you can be conscious of it, but you can't stop being yourself" (CV1-T1, 832-836).

Conclusion

Sam's experiences have contributed to an identity that is a combination of influence from both before and after a major incident of upheaval in his life. He is, in part, a product of his Christian family upbringing and his immersion in a First Nations culture. Sam is independent and brings that independence to his spiritual dimension as well. He

identifies himself as a First Nations person through descriptive affiliation with family and friends, in situations of comfort, and in solidarity with the First Nations community. He is a solitary person, who copes with an involuntary activation of a coping mechanism developed to deflect criticism and ridicule. Finally, Sam is guided by the will of his Creator for which he responds and adjusts his behaviour in relation to consequences of his decisions.

Conclusion

The participants described incidents, events, and influences of identity suggesting the strong influence of majority culture, directly or historically, and a strong re-identification with First Nations identity after having had an assimilative experience.

Towards A Definition Of Ethics

Introduction

The evidence provided by the participants illuminates their beliefs around the concept of ethics as experientially developed. The attempt was to listen to their stories with little direction toward a pre-conceived notion of ethics besides using the word ethics in identifying the overall topic of discussion. What emerged was a discussion that illustrated beliefs around a myriad of concepts associated with ways of behaving.

Nancy

Nancy begins by defining ethics as good and bad. She

has limited exposure to a philosophically based First Nations perspective on ethics. She does, however, believe that there exists ethics that are more identifiable in a First Nations community and a balance of common ethics among all. She believes much of how one may act ethically is dependent on one's interpretation based on points of reference, experience, and worldview. Through the qualities that Nancy holds in high esteem, the reader gets a glimpse of what ethics entails from her perspective.

Definition

When asked what the term 'ethics' refers to, Nancy answers, "It means ... moral guidelines and principles, I was going to say issues" (BV1-T1, 326-328). In Nancy's actions that illustrate her beliefs, she displays a belief that there is action toward good that is required by ethical behaviour. Acting ethically includes:

> Rather than just going to hear it every Sunday and just sitting there and listening to it and going to do the opposite when you leave, I think it's more important to ... I was brought up like that, learning all about the Church, going to Catholic schools. I think it's more important to try to live the life, like be kind to other people. Try not to judge them, stuff like that. (BV2-T1, 166-181)

Nancy's view of ethics includes doing the right thing and actively working toward good. She disassociates herself

from what she sees as hypocritical in church communities as places of good intention as opposed to good action.

Nancy speaks of the codes of ethics that are employed in differing spheres of influence:

> You have a code of ethics at work, so it's in the administrative book, right? So you kind of know that it's there and it's written down. You take that in one of your classes at university so you kind of know them from there. Morals guidelines, sort of the ten commandments like, the way of living for me is like Catholic. I guess the ten commandments would be one, too. That's written down, too, and then other stuff. Personal morals are just feelings for myself, knowing that it's good or bad. What my mom had taught me when I was growing up and she didn't write any of this down. She just told me, you know, that's wrong or that's not right, you know, you should be kind to others or stuff like that. She told me. (BV1-T1, 538-567)

Nancy attributes ethical behaviour to all aspects of daily living and names ethics as integrated in behaviour.

> I've been thinking about that, what is ethics and how do you know it. It's every day, something, anything you do involves ethics I think now. Almost anything you do, like I did the right thing or the wrong thing or is it going to be good or is it going to be bad. You have to think about everything you do. (BV2-T1,

648-660)

Aboriginal Ethics

Nancy believes that part of the definition of ethics is that ethics are not emphasized identically across cultures and that there are ethics associated more with First Nations cultures. She mentions as an 'Aboriginal ethic', "try to understand the person, like walk a mile in their moccasins, something like that. Try to, before you have anything to say about them, you try to understand where they're coming from" (BV1-T1, 423-429). Nancy believes that there can be ethics specific to certain cultures. She adds, "like a lot of times morals are values and different cultures have different values, like the Native culture is known for ecology and stuff like that" (BV1-T1, 817-822). Nancy provides another illustrative example:

> Or like Almighty Voice [a Cree man of the late 1800's who harvested a government cow to feed a wedding party and was eventually shot by the police]... That's just the way you look at it and explain it, I guess. How you interpret it, all religions have one god and it's just the way they interpret it. (BV1-T1, 842-852)

Commonalities

Nancy believes that there are similarities that force a coalescing on ethical issues. She states, "I think it just depends who you like, in my opinion. That's how it seems like it is anyways" (BV2-T1, 390-393). Nancy is referring

to commonalities of thought and behaviour in the workplace fostering alliances. Ethics, from her understanding, may be more homogeneous among those of a culture due to a myriad of cultural similarities.

Interpretation

Nancy describes how ethics can be defined by one's perspective. Right and wrong may be associated with past experience to label a situation's ethical content. She explains, "... maybe people just see it that way to make sense of it so that they can understand it, feel better. When you want to know something, you relate it to something you already know" (BV1-T1, 860-866). In a narrowing fashion, then, people may coalesce on ethical issues based on their cultural similarities, common experience, or perspective.

Respected Qualities

In support of her definition of ethics, Nancy describes qualities which she holds in high esteem—Qualities that help in the definition by illustrating what she identifies as ethical treatment. Her examples include, "I try not to put teachers down behind their backs ..." (BV1-T1, 382-383), "live the life, like be kind to other people, try not to judge them ..." (BV2-T1, 178-180), "confidentiality, like a doctor or a priest ..." (BV2-T1, 442-443), and "treating people the way you want to be treated yourself" (BV2-T1, 822-824).

Conclusion

In light of her description of ethics as an adherence to good and trying to live the right way, Nancy adds that good and right is based on who the individual is, within what context they operate, and their past experiences and larger histories. She describes ethical behaviour as what she would expect to do and to be done to her.

Sharon

Sharon believes that ethics are the practice of common-sense behaviours. Further, she believes that taking an ethical stance includes an unwavering adherence to one's individual beliefs, beliefs based on the spheres to which one belongs. According to Sharon, there are universal ethics that are common across communities, cultures, and contexts. She believes that commonalities are evident when considering actions that are widely accepted as being unacceptable. Aboriginal specific ethics, then, are associated with cultural nuances as might be associated with any number of specific contexts, including professional educators. Ethics, according to Sharon, must be judged within the situation that gave rise to the concern as it may not exercise justice to judge across contexts. Further, individuals exercise their ethical stance based on their preparedness to act in an ethical manner. On occasion, it may be acceptable to consider survival needs before ethical actions. According to Sharon's beliefs, right and wrong

apply differently to the thief who makes off with a loaf of bread should s/he be going home to a hungry family or a full cupboard.

Definition

Sharon includes in her definition of ethics, "... all those things [that] are kind of common-sense things anyway ... things you wouldn't do anyway as a professional ... or as anyone" (SV1-T1, 287-293). In Sharon's exercise of good sense, she believes that the ability to exercise good judgement is accessible to most and, therefore, called common-sense.

Productivity and an adherence to good are factored into Sharon's definition of acting ethically:

> ... I have a belief that if I'm not doing bad things to people and I'm doing good for myself and others, then, you know, I'm not doing anything wrong and I'm being a productive person. (SV1-T1, 321-328)

Sharon connects being productive with goodness, and goodness with ethical behaviour.

To Sharon ethics means:

> Models for behaviour and beliefs, ideals, a code that determines the conduct of an individual or group, it provides a structure ... addresses guidelines of moral issues that outline boundaries within a group, beliefs of a group, standards to be upheld, achievable standards to live by ... can define a cultural group's

> lifestyle, offers an explanation of individual actions or a groups actions. It can limit progress, it can be outdated, it can be positive or negative ... (SV1-T1, 384-409)

Sharon distinguishes between the interpretation of ethics by an individual and cultural group. She recognizes that a standard is often set by a group and left to the interpretation of the individual.

> Sharon speaks of her unwavering stance on beliefs. ... I wouldn't compromise what I believe because of someone else's belief, you know. I guess if a decision was made and the other person was willing to live by whatever the decision was, I would at least say I didn't agree with it, but I wouldn't have to live by it. (SV1-T1, 959-968)

The preceding statement emphasizes Sharon's belief in individually carving one's own ethical path.

Sharon searches for the origin of her ethical beliefs. She is aware of the dynamic nature of ethics and believes that in her experience what was acceptable and tolerated has become, to some extent, obsolete. Her statement also reveals some scepticism of the opportunity to achieve ethical standards:

> My ethics are based on what I was raised with and then all the other things that have come in from the outside ... I think ours are outdated, the ones that I grew up

> with are outdated. Sometimes I think ethics are just an ideal. It's not real, you don't, it's almost like, it should be achievable but sometimes I think they aren't achievable. (SV1-T1, 986-1003)

Speaking of the origin on a larger discourse on ethics, Sharon says, "Well, unfortunately, I think it's the people that have time to do it. I don't know if they're really representing everyone" (SV2-T1, 627-632). Sharon has slipped a wedge between the everyday decision-making procedure, and an academic or philosophical discourse on ethics.

Believing that ethics derive from differing roles one takes on, Sharon describes the roles she plays and the ethical norms they generate:

> Well, I guess I have different codes I have to follow ... Being a professional, like being a teacher, I have to follow, you know, certain guidelines and codes, ethics, whatever. I think also as a woman I have to follow certain codes and I don't necessarily agree with what our society sets out for women, but I do what is respectful of myself. As a daughter for my father I guess I have sort of a responsibility to him because he is my father. So that's like another guideline or a code or an ethic. Now who decides those? Well, the ones for myself and for my dad, I guess, my parents would have decided those things for me because they

> gave me the values. And for my job, I guess if I didn't fit into the code I wouldn't be a teacher. I would disagree with it and I wouldn't fit in to it so I wouldn't probably choose this profession ... The others would probably just fall into me being like a woman and fulfilling the things that I want in my life as an individual and, I mean, you meet up with lots of codes in those situations, you know, organizations that you belong to or committees and things like that. (SV2-T1, 655-755)

Universals

Sharon describes her beliefs in terms of where one's ethics yield to a more common code. She says, "I think that there are some universal ethics like guidelines that everyone has to follow to function together within a large group but then there are still individual ones" (SV1-T1, 473-479). While adhering to individual input, ethics converge with widely agreed upon behaviours, "... like laws, I think even laws that we have to live by in order to function in society" (SV1-T1, 489-492). Interestingly, Sharon endorses the need for common laws; for example, it was demonstrated in Sharon's contextual description that Sharon used inequality in Canadian law to describe an inequality experienced by her father in residential school and travel restrictions. Sharon maintains, though, that ethics are, "... just common-sense kinds of things,

respectful things that you don't, like I say, common-sense that you would follow anywhere, that would fit in almost anywhere" (SV2-T1, 717-724). Sharon is quick to interpret variance in ethics as individual choice. She reserves ethics associated with more serious issues, such as criminal activity, as a standard applicable across contexts.

Aboriginal Ethics

When asked whether there exist ethics specific to First Nations cultures, Sharon replies affirmatively and adds as an example:

> Well, I think it would have to do with the extended family because, I don't know how to say it though, it's like no one is ever excluded, you know what I mean? Even if you aren't a blood relation, you're still part of the family in some way ... (SV1-T1, 632-640)

Despite Sharon's varied and, at times, unsettled family history, she recognizes family as a support, especially in First Nations cultures. Sharon enjoys comfortable and secure family connections. Further, she attributes her observations and experiences of child rearing in First Nations cultures as a component of ethical behaviour and First Nations cultures. Sharon adds:

> I see Native people treating their kids very differently, too. My mom and dad, I guess I attribute it to them being older and them wanting me and I guess in a way very traditional ... (SV1-T1, 1259-1265)

There is an interesting parallel drawn between a positive parent/child relationship and tradition. Characteristics of a secure family and the necessity to recognize each person's individuality in it are recognized with:

> I'd say a sense of family and within a family you have to value each person as an individual, respect them and, in order for a family to work, you need trust and you know, all the values that you need ... in order for ... a family to function successfully ... (SV2-T1, 770-785)

Sharon sets First Nations ethics apart as from where she takes her ethical direction. She says, "I think I understand the values of both [First Nations and Settler cultures] and I take what I need from them" (SV2-T1, 269-272).

Though Sharon recognizes the need for general or universal ethics, she names universals as worthy of law because we need some basic agreement in society. She attributes First Nations ethics to family value, interactions, and behaviours.

Stratified and Situational Ethics

Sharon recognizes that ethics have the potential for unique, situational application. Referring to a perceived advantage in choosing ethical behaviour, She explains, " ... most people know or have ethics but because of our position in this life, don't always let us fulfil them. Some people

are surviving ... " (SV1-T1, 1004-1009). The ability to act in a defined manner differs, then, among people experiencing differing life circumstances. Sharon believes that individuals may have unfair circumstances in which to exercise ethical behaviour. She explains:

> I guess maybe we're at a luxury to try to teach it to someone else, too, like I'm not saying that people who are surviving don't practice ethics but I'm thinking it's probably not even something they think about what they do ... You don't really think about it as ethical or not ethical. (SV1-T1, 1017-1030)

Sharon relates how ethical standards may apply differently in differing situations.

> ... I think of the influence that we have, like the European influence, but at that time, even the wars that went on, I don't believe in people killing people, but there were things that happened for reasons, but if they believed in it and they believed that they, I mean even the World War if you believe that you're serving your country, you're doing things for, we don't necessarily see as being right. (SV1-T1, 1116-1130)

According to Sharon, even severe breaches of ethics may be excused given the context. On a smaller scale, it is prudent, according to Sharon, to examine the actions of the individual in light of their individual context that may

reduce the urgency of meeting ethical standards. An individual may be cognizant of the ethical choice but choose an action based on necessity over ethical behaviour.

Autonomy

Sharon's development of a sense of fairness and equality is supported by the influence that respect and a valued position in the family played in her life. This is evident in her statement that, "... one of the things I realized about the way I was raised, I wasn't really raised as a, my position in the family, I wasn't less than my mom and dad, it was very equal..." (SV1-T1, 169-174). It is this freedom and respect within the family that Sharon refers to in her description of the good, right, and ethical. The most telling within the family occurs at a tragic time. In reference to her mother's passing and the question to her as a young child, regarding where and with whom she is to live, Sharon states, "I made a lot of decisions for myself..." (SV1-T1, 195-196).

The respect for individuality that Sharon adheres to is evident in her reflection that ethics are defined, "... within a large group then there are still individual ones" (SV1-T1, 477-479). She emphasized, "... the group defines the ethics and then individual people sort of develop their own based on what their experiences are within the group" (SV1-T1, 980-985). Sharon's parents respected her autonomy. In her definition of ethics, she recognizes the place of the

individual within the group.

Conclusion

Sharon's ethical definition is found in a common-sense adherence to goodness and productivity and a path defined by experience and inner direction. Ethics converge with commonly recognizable ethical breaches. Ethical practice is easier when one has fewer obstacles to acting ethically. First Nations ethics, according to Sharon, are illustrated by family acceptance and harmony that she now enjoys. Sharon views ethics as a fit to one's situation or culture.

Sam

Sam describes ethics first in relation to his definition of ethics, and, then, discusses them in a cultural and situational context. He follows with an account of his belief of the spiritual dimension in behaviour. The section concludes with evidence of respected ethical qualities.

Definition

Sam explains, "What is ethics? Ethics to me involves doing the right thing. What is ethical? When I think about ethics I think about what would be right" (CV1-T1, 1222-1126). Sam adds as an example a description of an acquaintance as, "someone that is truly ethical and I believe that I'm not. I'm just a human being" (CV1-T1, 1264-1266). For him, then, there exists a position of being ethical as an average expectation and being 'truly' ethical.

Following is elaboration of Sam's right and wrong definition of ethics and his view of the variance within.

Sam champions individuality in ethics and ethical influence and origin by naming ethical behaviour as, "... what is ethically right based on what you come from" (CV1-T2, 667-668). This statement explains variation in what is ethical based on context. Sam is not referring to a hierarchy, though, as is evident with the statement that "I don't think anyone's more ethical than me, I don't think that anyone's more good than me" (CV1-T1, 1358-1361). What Sam describes, then, is parallel contextual difference in ethics.

Integral in Sam's definition of ethics is his motivation for decision making as, "if there's a decision where I have to decide what is right or wrong, what is right, what decision will the most good come out of? I guess that's what I try to shoot for..." (CV1-T1, 1551-1556). Whether for the individual, family, or culture, Sam emphasizes exercising a decision that will increase positive effects for the party concerned.

From his baseline definition of ethics as responding in a good and bad way, Sam struggles with the clear definition of ethics. He explains his interpretation of ethics:

> It isn't enough to work hard and be good and be ethical because a lot of times there is no answer. This is wrong and that is wrong, catch twenty-two. Damned if

you do, damned if you don't. You don't know what to do and I have no answer for those things, I really don't. I try to understand the issue and come onside but ... one of the things I discovered was that there really isn't a clear answer on some things. (CV1-T2, 676-691)

Throughout Sam's definition and larger musing on ethics, he is quick to emphasize human vulnerability in making a decision that cannot be identified as absolute.

Sam describes what he believes is the origin of ethics as he believes, "... ethics comes from spirituality because I believe that there is a Creator..." (CV1-T2, 1053-1055). The theme that associates ethics with the Creator is strong in Sam's contribution. He yields human initiative in ethical decision-making to the will of his Creator. Aware of the position of the person in decision making, he yields the larger direction of humanity to a will beyond a human being's immediate control.

Culturally Specific

Of the specificity of aspects of culture, Sam says, "I don't think it's just that we [First Nations people] all have a sense of humour or that we all are ethical or we all have the same, it's just culture" (CV2-T2, 2000-2006). For Sam, it is the combination of that which is an inherent part of belonging to a culture and ways of behaving within a culture to which commonalities may be attributed. Of the Settler culture and their contribution to First Nations

education, Sam emphasizes:

> These people that are non-Native are doing their best. They really believe they're doing the best thing, but they can't get it. They can't ever get it because they don't have that background. (CV1-T2, 64-71)

In the pursuit of good in his example of the assistance of First Nations children in education, Sam believes that the desire for 'good' will not suffice in serving the educational needs of First Nations students because cultural belonging inhibits complete cross-cultural understanding. Littlebear's (1998) definition of culture as, "... a collective agreement of the members of society ... as to what reality is about" elaborates difficulty with cross-cultural understanding (p. 71). The values, sanctions, protocol and beliefs of a culture are not as easily mirrored by those of another culture as educational need. Despite a desire to exercise good, one may not be able to recognize good across cultures because we have different perspectives of what constitutes 'good'.

Situational Ethics

Sam addresses the concept of differing ethical standards attributed to differing situations. Of ethics applied differently across situations, he says:

> ...[W]ere talking about what would you do if you found five bucks. I'd keep it, you know. That's my kind of ethics. On the other hand, where someone else would

> screw someone and stab them in the back, I'm just not that kind of person (CV1-T1, 431-438)

The situation is defined by degree with unethical behaviour resting with what Sam believes is recognizable as a breach of ethics. He struggles with the myriad of factors associated with abortion; he cannot decide whether abortion is an ethical or unethical practice. He talks of weighing the health of the mother and baby but concedes, "for me I still don't have this one resolved" (CV1-T2, 705-706). For Sam, ethical behaviour varies with individual perception, the approach of common acceptable breaches of ethics, and a balance of the available factors.

Consequences, the Creator's Will, and Human Interpretation

Sam's life is a consequence of his ethics and his actions: "... I can't believe how fortunate I am and I believe ... the reason is because I do things right, because I'm a good person" (CV1-T1, 422-426). For Sam, ethical behaviour pays the dividend of positive consequences. His actions are, according to him, an exercise of what his Creator wills. He states, "if I make a decision based on me, what I want, then things go wrong" (CV1-T2, 1064-1066). He adds, "... somehow the Creator is guiding us along in our lives and intends us, has a plan for us. We're supposed to be doing something ... (CV1-T2, 1100-1104). More mystical is his belief that "... my life is guided by more

than just what I do here or what I think in my head and what I do physically" (CV2-T1, 179-184). Sam's beliefs based on his experiences, including extensive and varied religious and spiritual experiences, have resulted in a reliance on the Creator's will in individual actions.

However, people exercise their own perspective. Sam states:

> ... I don't believe you can just say, "Well then, that is totally wrong. There must be something else." I don't think a person can say that ... those people maybe even believe in what they are doing. They just are misguided and that's a human thing. (CV2-T1, 566-577)

The statement emphasizes the human element in Sam's definition of ethics as guided by culture, context, and Creator. He attributes ethical direction to his Creator tempered by human mistakes in making choices.

Respected Qualities

Sam's experience has provided him the ability to recognize consistency and dedication as good and ethical. He states:

> That's one of the things I appreciate about some of my colleagues. They make a decision and they stick with it right or wrong and, as long as their doing that, I'll back them. I'm right behind them because I think that's part of being a professional. They're a teacher

and they're doing their best. (CV1-T2, 743-753)

Of his own desire to be ethical, Sam says, "... I have always been loyal. I've always wanted to be good, to work hard ... I've always believed in loyalty ..." (CV1-T2, 765-770). Sam emphasizes his respect for loyalty and consistency by referencing a situation of friendship and loyalty:

> ...[W]hen it came down to me needing them, they weren't there so we weren't friends anymore and I still feel the same. If somebody lets me down, you get one chance with me. That's it. (CV1-T2, 832-838)

As example of ethical behaviour in his life, Sam realizes that for him, "loyalty is a big thing for me. I get it from my childhood, I think" (CV1-T2, 942-944). Sam's regard for loyalty recalls his contextual descriptions of his sense of a betrayed loyalty in childhood. He uses his experiences in his description of ethical behaviour.

Ethical Priorities

The exercise of ethics for Sam is dictated by his concern for First Nations people. In carving an ethical path, he explains, "Number one, who am I concerned about? I'm Native. That's who I am and so when I'm thinking of things, I'm thinking what is the best thing as Native people, as me, what is the best thing for me" (CV1-T2, 112-118). Sam expands his ethical priorities further with, "if I can get away with it without it affecting anything else,

then I'm always on the Indian community's side because that's who I am" (CV2-T1, 1707-1712). Sam has his cultural identity as a guiding light in ethical action. With his grounding and comfort in First Nations culture, Sam affords priority to belonging.

Conclusion

Sam describes ethics as doing what is right. He says that ethics are practiced from within a context and based on the experiences of the individual as well as the group. His ethics aim for the most good and derive from a spiritual source. Ethics, according to him, are fluid within the group and individual context, yet people of a similar culture are afforded similar beliefs. Sam respects loyalty and demonstrates that his loyalty in decision-making lies with First Nations people where Sam finds his identity.

Participant Identification Of Ethical Dilemmas

Introduction

The participants describe incidents that flag a situation of an ethical nature. Their responses followed a discussion of when a situation 'felt' like when ethics were a concern and what triggered the feeling.

Nancy

Recall Nancy's portrayal of herself as a spiritual being. Nancy acts ethically in order to maintain her sense of peace and to respect herself as a spiritual person. Conflict, for Nancy, is an assault on her spiritual

dimension and peaceful existence. Conflict of an ethical kind identifies an ethical dilemma.

Conflict

Nancy experiences situations of "un-ease" associated with decision-making as indicating an ethical situation. Referring to situations of discomfort in the workplace, Nancy says:

> ... [T]here was another time when some teachers were talking about students that they were teaching and I just kind of said something, again by myself, just speaking my mind, saying I don't think it's right (BV1-T1, 242-249)

Similar situations of "un-ease" accompany conflict that help Nancy identify a dilemma for her. Again, she recalls another situation of conflict. Referring to her attempt to make a colleague aware of practices associated with classroom management that she feels are questionable, Nancy ponders, "you just have to wonder, like this can't go on forever ... what's happening with these kids..." and the response directed at Nancy is "... basically telling me to mind my own business (BV1-T1, 777-787). The examples illustrate situations of conflict in her workplace that she felt identified as ethical in nature because of her un-ease with the situation and the conflict that characterized her efforts at confronting the situation. The ethic of non-interference dictates that confrontation is not appropriate.

Dilemma

Examples of an ethical dilemma for Nancy include, "... people having affairs when they were married ... people talking behind teacher's backs (BV1-T1, 198-208). She refers to a more personal conflict:

> Well, a lot of times there'll be students that won't do anything and you say, why are they here? They're not here to learn and sometimes you feel like saying go home but you can't really do that or you shouldn't really do that. They're there to learn. You should try. It's your job to teach them. You can't just give up on them. It happens almost everyday. (BV1-T1, 545-557)

Nancy describes a variety of examples of un-ease, but what remains is the struggle associated with the indecision. She shares:

> Let's say I'm having this, I don't know, that's really hard, the feeling. When I have to struggle with something, it's an inner struggle with something, I guess, like I have this, I'm wondering if something at work, if I should say something about it or not because it's not very ethical. Is it ethical to let that happen? It's really hard. (BV2-T1, 672-709)

Nancy describes the feeling arising from the struggle and on what she bases her sense of ill feeling:

> From experience, you kind of know and also the feeling

> that you get ... It could be from a person's past experience and from the feelings that they get, like I said, I'm a spiritual person and I go a lot with my feelings and if it doesn't feel right, don't do it. (BV1-T1, 463-475)

Nancy's relies heavily on her feelings and her spiritual dimension to judge whether a situation is of an ethical nature. Littlebear (1998) describes how members of traditional societies adhered to the collective agreement that is culture and each member of the society carries the code. It is carried within and describes for each member what is appropriate.

Conclusion

Lack of ease in Nancy's life arises from a sense of conflict, and the impending assault on her spirit identify situations of ethical conflict for Nancy. A measure of an ethical dilemma triggers with her reaction to situations that are problematic such as her displeasure in learning of a relationship between two colleagues. The situation sparks a conflict between Nancy and those involved. It is the conflict that upsets her spirit and triggers her feeling of spiritual imbalance.

Sharon

Identification of an ethical dilemma for Sharon involves the identification of a situation of inequality. Sharon's concern and struggle to respect both her history of

equality and to foster it in others emphasizes inequity as identifying an ethical dilemma. A reciprocal situation of respect flags ethical behaviour.

Identifier of Dilemma

Referring to a situation experienced within the teaching profession, Sharon notes:

> ...[S]ometimes that's the hard thing about parents and teachers. Teachers have more of the information than the parents do. Parents just see what they get at home and only hear what their students say or what their child says, too, and some parents, even in this school, are afraid to come to the school. They're just intimidated by it. (SV1-T1, 937-948)

For Sharon, this is the type of dilemma that she identifies as ethical in her profession. She adds a broader perspective on the identification of an ethical dilemma with, "I think a lot of things are power specific. Even within a culture, you have the division between the people who have more power and resources and the people who don't" (SV1-T1, 1152-1157). She carries the concern for equality outside of the profession. The identification of imbalanced power and resources is focused to a First Nations context with the recollection that:

> ...[W]hen my dad, he had to have a pass to get off the reserve, he used to tell me about things like that and he couldn't work. He had no job on the reserve. So

> he'd have to sneak off the reserve and go work for some farmer and I mean that was survival for him, and because of that rule, he had to break a rule, to be dishonest. (SV1-T1, 1199-1210)

Sharon's family history provides an example of inequality as unethical treatment. She frames her history in recognizing the value of equality:

> ...[B]ecause of my mom and dad the way I was raised, I was an equal member in the family and then I went to live with my aunt and uncle and they had a very unequal relationship. My uncle decided everything. My aunt was, did everything for him so I saw both sides. And I mean the first relationship I was ever in, I guess, it was equal but I was still more the decision maker. I was the planner so I made a lot of decisions because I was the planner and in the end that's not a fair relationship and it wasn't good. I mean it was a good relationship but it didn't work out because it's not fun making all the decisions. (SV2-T1, 955-981)

It was also the later absence of equality in relationship that Sharon recalls as contributing to her current status of holding inequality as an identifier of a dilemma. She speaks of a trying time in a guardianship and recalls, "I had a real hard time adjusting because I had never been treated like that. I was, it was a really hard time. I managed to get through it but I left when I was sixteen ..."

(SV1-T1, 1001-1007). Sharon's sense of assault on fairness and equity are the cautionary flags raised in the presence of an ethical dilemma.

Respected Qualities

It is crucial to the strategy Sharon employs to recognize an ethical dilemma to note her recognition of the qualities of reciprocity in relationship and respectful interaction in relationship. Sharon flags the absence of respectful reciprocity as inequality and, therefore, an ethical dilemma. She describes the difficulty in answering the needs of family members and the value that spurs her on. She states, "it's hard sometimes, like you don't have your privacy and your space when you sometimes need it, but I don't know, it's like, what goes around comes around (SV1-T1, 577-582). Sharon describes the benefit of unconditional generosity in relationship with:

> ... I don't expect anything back and I think, if people have never experienced it, they don't know what it feels like and it also feels good to give it unconditionally and I mean I know what it feels like and it also feels good to give it unconditionally, not only to receive it. (SV2-T1, 862-876)

Sharon emphasizes the place of an empowering human relationship in contributing to the picture of human interaction. She reports that what she recalls as important contributions from her school years are, "not education-

wise, maybe more as a person, like compassion ... like people who took an interest in me I guess more than educational things (SV1-T1, 229-244). Lastly, Sharon recalls a confrontation with a colleague whose comments she took offense to: "I had to give that person credit though for saying that to me, like to my face, to be able to tell me that" (SV1-T1, 780-782). Even in confrontation, it is positive human relationship that Sharon holds as an affirming quality.

Conclusion

Sharon remains keenly aware of an unequal distribution of power and resources which she uses as an indicator of an ethical dilemma. Her history of experiencing respect and balance in relationships and the opposite have left her with a high regard for fairness and equity in relationships and vigilant about its absence.

Sam

For Sam, an ethical dilemma is identified by a situation of conflict that he must wade through. Each is characterized by a loss in faith or disillusionment. The change bordering on instability in relationship flag a dilemma in Sam's experience.

Dilemma

A dilemma for Sam is initiated by a sense of change. When one holds certain beliefs or expectations, and they are strained, the result is a situation of conflict or dilemma.

This recollection is indicative of the pattern:

> An example might be we look to 'father so and so' for help, for guidance. As an example, what if we found out that father had been sexually abusing boys all this time? It would really injure our faith in the religion, with him, it would just be devastated 'cause we've based a lot of things in our lives on the belief that father is all good. His intent is good, he's doing his best, he's working hard and we find out that he's only human. I see myself in that kind of position. I can't let my kids down. They need somebody to look up to, to believe in. (CV1-T1, 1272-1290)

Sam sees himself in a stable position and feels it is his duty to maintain that stability. It is an assault on stability and the familiar that identifies, for Sam, an ethical dilemma. He holds standards for himself that are connected to ideals that he has established. Sam experiences difficulty when teaching religion while not completely comfortable with the teachings. He felt this same ill-ease while in training for a role in law enforcement that found Sam enforcing values opposed to his own. He experiences a contradiction between his ideals and actions. He says, "that's one of the big things, ethical problems that I had ... so many times you had to do something that you just don't believe in ... (CV2-T1, 1554-

1560). In reference to a situation of protest, Sam recalls, "to be on the other side suddenly seems funny but I believed in what I was doing ... (CV2-T1, 1486-1489). The portrait he painted was one of respect for stability and dilemma found in contradicting values and standards. Given Sam's experience of family instability and his consequent strategy to cope with instability, it follows that what marks an ethical dilemma is what offends his sense of stability in himself and in others.

Conclusion

Sam refers to his experience of ethical dilemmas with a raw feeling of loss of faith, change in loyalty, disillusionment, and contradiction in beliefs. What he has come to rely upon—namely, loyalty and stability—was put to the test. Sam uses this value of stability and disdain for its absence to identify a dilemma.

Participant Ethical Resolutions

Introduction

For a means for achieving resolution to ethical dilemmas, each of the participants incorporates aspects of their identity or experiences in coming to terms with making a decision in a difficult situation. Resolving dilemmas, for the respondents, involves resolving the conflict recognizable because of their experience of conflict.

Nancy

Nancy relies on advice from her mother and her friends

for resolving inner conflict to bring resolution to an ethical dilemma. When resolution becomes difficult, she will attempt to distance herself from the situation. Her sense of assault on her spirit through conflict must be settled in order to bring about resolution to an ethical dilemma.

Ethical Resolutions

Nancy talks of her route to bring resolution to a dilemma and her ability to judge resolution:

> A lot of my decisions, my toughest decisions I can go back part of it is my feelings, how I'm feeling. If I'm feeling right or good about something, if I'm feeling terrible and I know something has to be done and I have to live with it, that helps me to decide if I can live with it or not. I have to feel good about things. So my feelings and my past experiences and my teachings, I'll go back to my mom and talk to her, see what she thinks. I'll talk about it a lot and get lots of opinions from different people ... She's really good. She supports me a lot. (BV1-T1, 634-668)

Nancy recognizes the feeling that identifies the dilemma and the righting of feelings that she requires to proceed. Interestingly, she points to sources of support in her resolution. She worries of the possibility of advancing without support:

> Then I'm wondering if I'm going to, like if I say

> something, like you know, I told you, like a lot of people, like I don't really have friends so I'd probably be the only one making the big thing about it and I'd feel really bad for saying something. (BV2-T1, 738-748)

Nancy incorporates people close to her in her decision making, as a 'sounding board' in instances large and small. Discussing her difficulties and seeking input, Nancy says, "maybe that is the easiest way to talk about things, things that are bothering me that I think are ethical and like I said, I don't know what to do (BV1-T1, 772-776)

Nancy recalls a difficult situation at school and muses that she feels that she "... should say something ... to the whole staff." She continues: "... it involves everybody and I know for sure for a fact that I'm not the only one who feels this way ... (BV2-T1, 715-722). When quizzed as to the extent of her pursuit of the matter. Nancy says:

> I think if I did say something and I let my feelings known and I think that I would have done what I could and it's not up to me to resolve it. It's with the problem but to resolve my own inner conflict with the problem. If I say something, I'll probably feel better because at least I said something. (BV2-T1, 755-767)

Nancy views the discharge of her duty as the resolution of her conflict but not necessarily a resolution to the issue. She sees her duty as a contribution to the resolution of the

larger issue as a by-product of her actions en-route to her peaceful existence.

Detachment

Nancy will make a conscious decision in regards to her involvement in a situation. She will, at the outset, judge her role in the situation and subsequently judge her involvement. She states:

> I see things going on in the school with certain staff and they know it's not right, and I have to kind of struggle with that and wonder about it, and I kind of leave it sometimes if it's not my business, you know. I'm struggling with it now, actually, like I think it's probably best if I just leave things the way they are. (BV1-T1, 690-701)

It is the peace or disturbance of her spirit that Nancy uses to judge whether to become involved or remain aloof.

Conclusion

Asked if ethical decisions in search of resolution feel good, Nancy says, "No, not really, not always. No, because a lot of times people are against you" (BV2-T1, 770-773). Nancy's resolution of ethical dilemmas include the requirements of being heard, seeking advice, seeking support, and enjoying the resulting restoration of harmony.

Sharon

Sharon attempts to bring a sense of justice to a situation in efforts to resolve conflict.

Ethical Resolution

Sharon relies on a sense of inequality to identify an ethical dilemma; it is the return of equality that characterizes ethical resolution. She explains resolution with:

> ...[W]hatever is done both parties would have to be agreeable to it, and it would have to be negotiated or whatever and fair with both people or both parties making the decision, and they both have to be able to live with it. So I guess fairness, you know, and everything being out in the open, everyone having the same information and everyone having the same resources and the same ... (SV1-T1, 921-934)

As has been illustrated, Sharon has a keen sense of fairness and an awareness of equity. Key to equity and fairness is an equality in access to resources and opportunity. Sharon's family history is an example of inequality in opportunity and access to resources. It is the return of a level playing field for Sharon that begins to bring resolution to the inequities experienced by her father and early in her experience.

Conclusion

Sharon's experience is marked by social and economic disadvantage through unequal treatment in society. In bringing resolution to an ethical dilemma, her resolution is a return to equity.

Sam

Sam's judgement of what is good for resolving situations is based on what has proven effective in his prior experience.

Ethical Resolution

Sam's experiential basis for judging resolution is evident in his description of bringing resolution to a difficult situation. He explains a resolution associated with a situation of student placement:

> ... I'm thinking of everything in my life and comparing it to my brothers. I'm comparing it to students I've had in the past that I've failed, what has happened to them, what will happen to this one if I fail him? (CV1-T1, 1569-1577)

In a more generic example, Sam adds:

> The number one thing in my life is experience. That's all. The all of the things put together that I've come through that make me either spiritual or rational or a desire to be good, ethical, all of those things together and I suppose it largely comes from my family ... (CV1-T2, 1174-1183)

Sam brings resolution to an ethical dilemma by referencing a current dilemma to past experiences that helps to offer resolution to a dilemma.

For Sam, the comparison of a current experience to those of the past are tempered by a standard. He states:

> ... From what I learned ... if you think it's O.K. to rob somebody's house and you're perfectly O.K. with that and it's fine by you, sorry ... you'll have to answer to that and that's all there is to it ... (CV1-T1, 1508-1517)

Resolution, then, incorporates experience, both individual and the collective experience of society. Telling of this balance is Sam's statement that refers to non-Native teachers teaching First Nations children. He states, "These people that are non-Native are doing their best. They really believe they're doing the best thing. But they can't get it. They can't ever get it because they just don't have the background (CV1-T2, 64-71). As with applying good or resolving conflict, one's experiences are key, and it is the tailored experiences of a group of people that are more likely to offer relevant experience in resolution.

Conclusion

Sam brings resolution to a situation by comparing the current situation to the experiences of himself and those who share the similar experiences.

Conclusion

What has been presented is a tour of the contexts of the respondents and the manner in which they define ethics and identify and resolve ethical dilemmas. What emerged was a complex web of events and thought processes. The individual selects a fit to the current situation of what

s/he know and experiences. What is ethical arises from what meaning they interpret from experiences and guiding childhood values. Further, based on experience, the respondents drew an association between experiences with their situations around ethics, the resulting feelings or experiences, and bringing a sense of normalcy to the situation. The norm that is pursued is that experienced in an original context. It is a restoration of balance by a return to the way things were that is used in current dilemma resolution.

CHAPTER FIVE: INTERPRETATIONS, SUMMARY, OBSERVATIONS, AND SUGGESTIONS

Chapter Format

This chapter begins with a review of some of the literature that assists in understanding the place of ethics within cultures and the role of the individual and community in establishing an ethical stance. The findings are then coalesced into a theoretical framework responding to the questions through the participants' experiences. Emergent themes describe the pattern of definition of ethics by the participants. The participants' identification and resolution of ethical dilemmas is discussed. The contributions of the study related to learning ethics and the implications for educating First Nations children follow. The chapter concludes with suggestions for further research.

Introduction

Western Academic Tradition as Reference

It is important at the outset to deal with what the study refers to as the western academic tradition of ethics or the *status quo*. While recognizing that ethics conjures different images for different people, generally

> [T]he term ethics refers to the study of values concerning how we ought to live. In a formal study of

> ethics, the term is often used interchangeably with moral philosophy. [The study of ethics is] the systematic study of the nature of values regarding the "good," "ought," or "right." (Kimbrough, 1985, p. 1)

The western academic tradition of ethics is primarily concerned with making non-trivial choices that

> [H]ave fairly long-term consequences, affect others in a significant way, contribute to defining the kind of person we are, contribute to defining the kinds of relations we want people to have ..., and contribute to creating the kinds of values we think ought to operate in the world. (Struhl & Struhl, 1975, p. 2)

The term ethics "stands for a branch of philosophy, namely, moral philosophy or philosophical thinking about morality and its problems (Frankena & Granrose, 1974, p. 1). Whether ethics and moral philosophy are tied to an academic endeavour in a philosophical tradition, religion, or commonsense, there is a common and associated language that exists in Canada and elsewhere. When considering ethics in this study, the researcher was influenced by the definition provided for ethics in the *status quo*. It is a reference point used by the researcher, the study participants, and the literature regarding ethics. Ethics as explored in this study do not entirely rely on a western philosophical conception of ethics, but there are frequent references to ethics as a generally understandable definition. It is

crucial to understand that this conception of ethics is a common perception of ethics and, as was evident in the data, is also held as a perception, to some degree, by the participants, but this researcher holds that this definition is not an exclusive reference for a discussion of the ethics of First Nations people. Although similar concepts exist, the construction of such concepts into one philosophical branch is not a First Nations conception.

As discussed in chapter two the commitment to the selective use of *a priori* theory in ethical analysis was maintained while referring important concepts to the literature. Contributions of the literature followed findings rather than the opposite. This commitment was crucial in allowing discussion around three people and their ethical constructions without restricting the discussion to established ethical discourse. It is impossible to attribute ownership in ethics into strictly First Nations and non-First Nations concepts. First Nations people have ownership in the concept of ethics and they bring their own interpretations and histories to the discourse.

Redefined First Nations Experience

As categories emerged from the data, it became clear that what the participants understood as ethical issues were framed under a general understanding of ethics as good and bad, right and wrong. What was recalled from the participants' ethical experience spoke to more complex

issues of fair treatment, cultural differences, and roles in society. The contributions of the participants allude to a picture of First Nations ethics as might be described by 'philosophers' or Elders in First Nations cultures. In fact, the data included a vast array of life and educational experiences. Little effort was made to focus the participants' thought towards First Nations issues such as ownership of knowledge, the protection of a First Nations voice in literature, or the exercise of self-government. What emerged, however, was not void of First Nations experience. The experiences described are a result of issues and experiences indicative of the diverse histories of the participants. Issues such as racism, cultural suppression, urbanization, language loss, spirituality, kinship relations, and interdependence are characteristics of the contemporary First Nations experience which ran through the findings as key issues or themes.

Duran and Duran's (1995) study of post-colonial psychology in the Native America experience describes a central point of view for the interpretation of the data for this research. They write, "to assume that phenomena from another worldview can be adequately explained from a totally foreign worldview is the essence of ... philosophical imperialism" (Duran & Duran, 1995, p. 25). Concepts associated with a discourse on ethics may vary based on the needs and experiences of the participants. The study sought

to guard against imposing theory on the participants, and to allow for the emergence of theory. While their definitions of ethics might seem to skirt western academic ethics issues, it is important to recognize where the participants are in terms of ethics and tie their experiences to their definitions. If issues of cultural isolation and eradication are the norm for the participants, then it is unlikely that in their individual context, for example, they will choose to express their ethical definitions and concerns in anything but an approach focussing on cultural isolation and eradication. Duran and Duran (1995) assert a Native American post-colonial psychology begins with a recognition of their colonized reality and the socio-historic reality that has created it. These are issues associated with colonization that will be expressed in discussion on cultural concerns.

It must remain at the fore that the participants are educated people who fully understood the implications of the term ethics. They chose to focus on the issues discussed. The participants are members of cultures with a unique history that differs from the *status quo* by the inherent consequences of belonging to a colonized people. The experiences that inform the data are unique to the individual but common among many First Nations people of this generation, geography, and history.

The literature review discussed the consideration of

rapid change in First Nations cultures that accounts for a generation-to-generation abyss. The participants have been victims of rapidly changing cultures that saw such issues as urbanization, language loss, and a search for a spiritual identity become commonplace. It is this rapid change that accounts for a re-defined First Nations experience. Strictly historical or even stereotypical First Nations experiences must yield to contemporary issues.

A further contribution of the literature review is the consideration of the oral histories of the participants. Though the participants operate in a literate world and have predominantly literate influences, they are of cultures with vast histories of oral tradition. Interestingly, the participants continued to present their 'stories' in a narrative. The researcher is fascinated by the way in which the product is a coherent story that traces the participants from their influences to their current state. While, as products of a literate society, they were informed by their literate educational influence. They expressed their contributions within a narrative description of their histories and experiences. The propensity of the participants to express themselves within a narrative marries their First Nations experience with the contemporary. Their narrative expresses their re-defined First Nations experience.

Individually Informed Code

In the analysis of what factors drive the participants' framing of ethics definition, identification, and resolution, it is illuminating to consider what accounts for the role of experience in current ethical description. Ermine (1995) explores the cost to First Nations epistemology when western science's fragmentation and analysis is applied to the analysis of social concepts. He uses as an example the study of the atom versus the study of the self. Ermine criticizes western science's attempts to fragment and compartmentalize what for Aboriginal cultures are holistic and interconnected concepts. Ermine warns that "Aboriginal people should be wary of western conventions that deny the practice of inwardness and fortitude to achieve transformative holism" (p. 103). The introspection that calls on an individual's self analysis in the naming of one's self-existence is not celebrated in a world of fragmentation versus an holistic approach. Transformative holism as the projection of oneself and community to a new plane of existence bringing with oneself all experience and learned and accumulated knowledge parallels the participants' experiences in society. The participants are a part of a community to which their collective experiences belong. As they learn and advance from their experience, they extend their collective experience for the good of themselves and their communities. The participants' inward

analysis relies on their experience to further their journey. Ermine (1995) names the existence of Aboriginal epistemology as lying with "those who seek to understand the reality of existence and harmony with the environment by turning inward ...." In an Aboriginal worldview, then, to forge ahead is to follow the path defined by one's experience (p. 103). The participants incorporate and extend their experiences in their individual advancement. Ermine states:

> There was explicit recognition of the individual's right in the collective experience of his or her own life. No one could dictate the path that must be followed. There was the recognition that every individual had the capacity to make headway into knowledge through the inner world. Ultimately, the knowledge that comes from the inner space in the individual gives rise to a subjective world view out onto the external world. (Ermine, 1995, p. 108)

The projection of the participants' inner self informed by their experiences results in their framing of ethical concepts in the present.

Furthering evidence of the advancement of the participants' experience in their ethical stance comes from Sioui (1992). He states that, "... to attain reason, one must first treat the emotions with honour and respect" (p. 5). The value of this statement in terms of the

participants' incorporation of experience into an ethical path is that the participants' experiences have often risen out of hurt, and it is a healing of this hurt that accompanies their vigilance towards similar situations. Through a vigilance aimed at dealing with past experiences, the participants express their ethics by setting right the wrongs of the past.

One of the most illuminating contributions of the literature was the essence of an individual's inner will or direction balanced with a Creator's will. There were frequent reports of an individual's free will and of the direction and support of one's Creator. The participants' experiences inform their direction toward a Creator's will.

Cultural Grounding Of Ethical Concerns

Shweder (1982) presents a compelling analysis of ideas associated with moral thinking, the process of judging a vice or virtue, and the availability of these ideas across ages and cultures. His social existence themes are named as existential problems and thus, "... they cannot be escaped; they are universal. However, the problems posed by life and society can be solved in different ways, hence, the possibility of cross-cultural and historical variations in the content of moral codes" (Shweder, 1982, p. 46). The utility of this observation is that the experiences of the participants are unique to Aboriginal people in Canada given their collective, cultural specificity. The response to

colonialization by the First Nations population is also measurable in society and is again a unique response to unique problems. The approach of the participants to their unique and historically documented difficulties educates and illustrates their approach to a moral code.

Shweder (1982) continues with a tour of self-constructed and socially-constructed knowledge. Essentially, this is the difference between what one learns for oneself and what one learns as part of the group. "Self-constructed knowledge is the product of "individual invention" (Piaget, 1970, cited in Shweder, 1982). It is knowledge that someone has figured out for oneself. Hobbes and Voltaire (cited in Shweder, 1982) both viewed knowledge of the virtues as self-constructed (e.g., keeping promises) and self-preservation was viewed as so "obvious to reason" that any child and certainly any adult in any culture should be able to induce the virtues for oneself (Shweder, 1982, p. 54). The participants have ascertained, albeit sometimes painfully, some of the lessons that are part of the First Nations collective experience. Self-preservation and, indeed, community preservation rely on using experience for direction—hence, the continuation of the participants' experiences in their ethical code. In self-constructed knowledge:

> ... moral codes are constructed by each individual out of common experiences in social interaction. Mindful

> of the universal of survival, the child is said to be able to recognize the unfortunate and unpleasant consequences of attacks on persons, property, and promises, for example, and these perceived consequences stimulate the construction of a moral code ... moral codes stem from the child's interpretation of directly experienced events rather than from the social transmission of rules, values, concepts, or instructions about how one ought to behave. (Shweder, 1982, p. 55)

In order to examine the relationship of experience, both individual and societal, with an ethical code, it is helpful to balance socially-constructed knowledge that arises out of the collective experiences of people that defines their moral direction. What one learns as part of a group or as an individual certainly has a hand in defining an ethical approach. As an individual or as a collective, promises broken result in the need to see promises kept, loyalty lost creates the condition to spawn loyalty, turbulence in the spiritual dimension sparks a need for spiritual balance.

Culture As A Myriad Of Experiences

Wolcott (1991) reviews and critiques works and ideas associated with how one comes to culture versus what one brings into culture. His article centres around Goodenough's (cited in Wolcott, 1991) concept of "propriospect"—that is, the bringing together of individual

experiences into an associated culture. Cultural transmission says that people in a society behave in the same way under similar circumstances (Wolcott, 1991, p. 253). The author clarifies through the words of Spiro (cited in Wolcott, 1991) that "if it is nonsense to speak of national character or modal personality, it is equal nonsense to speak of society's culture; for culture, too, resides in the individual, and there are as many cultures as there are personalities." The fallacy, according to Wolcott (1991) is:

> We seem forever about to fall into the trap of taking culture as a well-specified body of knowledge that every member of a group - or at least of "our" group - should know ... What enculteration neglected was the equally true and critically important recognition that no two humans ever experience the world in the same way. (p.257)

With Wolcott's (1991) lack of faith in a uniform experience, he relies on Goodenough's definition that "propriospect [is] the totality of the private, subjective view of the world and its contents that each human develops out of personal experience (cited in Wolcott, 1991). Propriospect, then, points not to culture in an abstract, collective sense but to the unique version of culture(s) each of us creates out of individual experience. More than that, however, propriospect refers to the aggregated versions of all the

cultural settings or activities of which any one human is aware, "all the things of which a person has knowledge" (Goodenough, cited in Wolcott, 1991). The utility of this train of thought is the unique experiences the participants bring to their ethical discussion and the collective culture that they assemble defined by urbanization, family separation, and the like. Importantly, Wolcott (1991) does not sacrifice culture because of the importance of individual experience. Wolcott states, "this does not suggest treating culture and personality as a dichotomy ...[c]ulture and personality are in conceptually different spheres ...[P]ersonality cannot be "writ large" to inform collective behaviour" (Wolcott, 1991, p. 260). Hence we do not end up with a collective of experiences that have no logical connection but rather experiences from a culture that, in turn, inform the culture. Propriospects, then, are more than individual constructs of experience but, "... a culture pool consists of all the propriospects of all the members of a group ..." (Goodenough 1971: 36; 1981:98; cited in Wolcott, 1991, p. 261).

The directive from the literature that First Nations cultures be viewed as dynamic assisted in recognizing the participants' experiences as a part of an evolution that continues to be exemplified today. Differing levels of acculturation do not diminish the contributions of the participants. Theirs is a link in the chain connecting the

experiences of their ancestors to the present. This history validates the experiences of the participants as part of a dynamic culture. The collectives that are First Nations cultures include contemporary experiences. The participants are as much contributors to their cultures as they are products of their cultures.

The Trail From Data To Theory

Codes were applied to the data that helped the researcher categorize the information. The coded data fell into categories named by the questions that directed the study. Within the categories of definition, identification, and resolution, the researcher has identified the theory built by the progression from coded data to categories. The theory is the significant findings that are supported through the evidence. The researcher had the responsibility of recognizing the theory and tied it to the evidence. Theory is newly articulated knowledge that illuminates the research questions. It is crucial to remember that the questions of defining, identifying, and resolving ethics and ethical dilemmas applies to the three participants. The nature of the case-study dictates that the findings, or theory, apply to the case participants and it is the responsibility of the reader to view the case as the body that generated the theory and maintains ownership or applicability. It is also the responsibility of the reader to interpret the findings for others only where they apply.

The Findings

The manner in which the participants defined ethics, identified an ethical dilemma, and resolved an ethical dilemma is discussed. References are made to the data that contributed to the findings and relevant literature helps to illustrate the findings. The significant findings were manifest in the manner in which the participants resolved their ethical dilemmas. In resolution, the participants demonstrate themes that the researcher assembled as theory. It is these themes that, combined with the contexts of the participants, become newly articulated knowledge.

Definition

Status Quo Default Definition

The participants interpreted the research questions dealing with ethics to be related to good and bad, right and wrong, moral and immoral judgement and actions. Nancy's view of the study of ethics as, "... moral guidelines and principles ..." (BV1-T1, 326-327) is indicative of the primary reaction to the study of ethics. In part, Sharon calls ethics, "models for behaviour and beliefs, ideals ..." (SV1-T1, 384-385). Sam names ethics as, "... doing the right thing ..." (CV1-T1, 1223). As they entered into a deeper discussion, the three participants involved in this study had little reason to believe otherwise about ethics. The *status quo,* the readily accessible discourse on ethics, was what the participants, to varying degrees, were familiar

with particularly from their professional training.

The participants had not been fully or exclusively exposed to experiences that would result in a discourse on ethics that might be associated with, or learned through, more traditional cultural or spiritual people in First Nations cultures. Experiences such as dislocation, assimilation, and cultural suppression resulted in differing interpretations and constructions of a philosophy of cultural ethics tied to their First Nations' cultural history. While they did not fully relate to concepts of spirituality derived from traditional customs, they had a connectedness to Aboriginal people and a strong sense of service to them. Hampton's (1995) illustration of the standards of Indian education lists service as the second standard. He describes how western education has an aspect of individual achievement while Indian education is centred around achievement to serve one's people. It is through service to their sense of connectedness and service to community that the participants manifest First Nations values and cultures.

Definition by Experiences

What also became evident was that the participants provided examples of their definition, identification, and resolution of ethics that expanded on the definition of ethics as good and bad. Nancy defines ethics as largely learned values from experience that was culture bound. Good

and right are defined by the participants from the perspective of the individual context and history from which one originates. Nancy adheres to a good for herself over a good for all. Sharon's view of what is right and good is tempered with a recognition of a preparedness to act in an ethical manner. Sam, too, describes ethics as what is right based on one's experience. The participants' individual and collective life experiences represented much stress from being reared in a context that was less than inviting for First Nations participation in society. Also, the participants' societal support structure that could have instilled a cultural pride that would withstand an ethnocentric diminishment of First Nations moral philosophy was interfered with through a colonized experience. Despite Sam's self-immersion in his First Nations experiences, he says that "I grew up in a totally non-Aboriginal world" (CV2-T1, 1306-1308). Sharon's father and relatives deliberately attempted to steer her from First Nations culture. She recalls of her father that "he didn't want me to not have anything and so he had to push me away from being Native ..." (SV2-T1, 174-177). Of her exposure to First Nations people, Nancy says, "... we moved to the city quite early ... there were hardly any Native people in the city at all so we really didn't have much to do with it" (BV1-T1, 928-934). The participants were quick to offer an ethical definition that reflects what the lay person

recognizes as ethics. In their further elaboration they point to a definition of ethics based on their individual experiences and experiences of their Aboriginal peers. Nancy's definition of ethics centres around fair treatment and individuality. Sharon's definition of ethics centres around contextual factors and life circumstances that describe a preparedness to act ethically. Sam defines ethics as achieving the greatest good within the context in which one is operating. Another commonality is their experiences in the Indian Teacher Education Program that served as an opportunity to focus disparate experiences and provide a community in which to ground their experiences with their cultural peers.

The respondents use a common and basic definition of ethics that serves to demonstrate their understanding of what is right and wrong. For evidence of their interpretations of right and wrong, one must assemble their experiences and reflections.

Identification

Experiences Indicative of Context

Identification of ethical dilemmas for the participants also mirrors their experiences. A person with a spiritual persona sees a dilemma as a spiritual imbalance as seen in Nancy's dilemma identification as "... the feeling that you get ..." (BV1-T1, 464-465). One who is vigilant about fair treatment identifies ethical dilemmas in situations

involving a search for equality. Sharon names "... when someone feels they're not being treated fairly, or if you sense that someone is not being treated fairly ..." (SV1-T1, 672-676) as an indication of an ethical dilemma. Sam has experienced radical change and a loss of faith in family and religion. He bases dilemma identification on situations involving a challenge to stability and independence.

It is not enough to say that each individual is influenced by their experiences. Their experiences are influenced by First Nations experience in present day Saskatchewan. An overwhelming majority of contemporary First Nations people share experiences of subordination and diminishment. The participants identified ethical dilemmas resulting from oppressive treatment and experiences that are prevalent in First Nations cultures. The three participants are children of former residential school students. In a generation coming out from beneath the crushing effect of residential schools and a much more oppressive reserve experience than the present, their experiences constitute a period in history more than a happenstance of commonalities.

Sensitivity to Similar Experiences

Each of the three participants has been sensitized to experiences similar to those that defined them. They are, also, vigilant about the erosion of the values and aspirations that they hold dear. Nancy mentions stability and honesty in relationships as indicators of a dilemma.

She has a family experience of instability with the break-up of her immediate family. Sharon focused on situations of fair treatment. She has experienced fairness and a lack thereof. Sam values loyalty as a result of a departure from a sense of family loyalty following a profound loss of faith.

Resolution

Resolution of ethical dilemmas is again based largely on influences experienced as part of a colonial experience. The setting right of an imbalance, inequity, or mistreatment identifies the resolution of an ethical dilemma. The participants recognize their experience with unethical situations that arise from these situations. Bringing resolution to a dilemma motivates them to put into practice their ethics.

In Ermine's (1995) study of the Cree inner exploration as a way of interpreting the world, he states that Aboriginal personal development followed analysis of the self. "...[I]ndividuals and society can be transformed by identifying and reaffirming learning processes based on subjective experiences and introspection" (Ermine, 1995, p. 102). With the participants, it is introspection that has them reflect on their experiences and apply them to the way that they interpret their exploration for good and what is right. Whether it is reflection of that to be avoided or that to be celebrated, the participants frame ethics in

terms of their colonized experience.

The participants' ethical dilemma resolution is the result of an introspection that reviews their experiences and their current state. The repair of their negative experiences offered a resolution to an ethical dilemma.

Balance

The three participants sought balance in their ethical deliberations. Balance was sought between the mixed influence in which each operates, namely, a First Nations and a non-Native experience or a return to a previous and more comfortable context. For example, Nancy seeks a spiritual balance in making choices. She experiences balance as a harmony when the ethical choice is achieved. It is her secular knowledge and her spiritual feeling that finds a balance in what is ethical. Sharon's balance is achieved through recognition of equality in opposing interests. She strives to balance the scales of power regardless of a person's stature such as what might accompany a parent/teacher confrontation. She also achieves balance by inclusion of her varied codes of ethics defined by her varying roles in society. She says that she takes from the values of First Nations and non-Native cultures. Sam's balance is manifest in his connection of the Creator's will, his desired path, and the resulting balance. He experiences negative consequences when pursuing goals strictly for himself and positive consequences when he

considers the will of the Creator in his deliberations.

Belonging

Discovery of a sense of belonging is demonstrated in the ethical pursuits of the participants. Their re-discovery that they are a part of a cultural community and that they bring with them a history and a story germinates a belonging that they strive to demonstrate and perpetuate. Nancy achieves belonging with the community in which she teaches. It is for 'her' people that she works in education. She also has a strong connectedness to her family which serves as a connection to a larger First Nation's community. Sharon identifies different realms of belonging, but it is as a First Nations woman that she is primarily connected. Her belonging is expressed on a more visceral level with the connection that she feels as part of a First Nations community united by some commonalties, like the drum, for instance. Sharon names as an Aboriginal ethic the extended family and an ever-present sense of belonging. Sam strives to become more acquainted with his First Nations community. His ethical priority rests with what is right for First Nations people as that is where he identifies. He feels comfort and belonging with First Nations people and longs for belonging in First Nations community.

Fairness and Equity

The ethic of the achievement of fairness and equity is derived from the respondent's experiences in First Nations

communities and as individuals. Theirs is a history of unfair and inequitable treatment, and it is the righting of such circumstances that defines their ethical pursuit. Nancy names understanding as an Aboriginal ethic. For her, a fair approach is integral to her Aboriginality. She sees Aboriginal people as being recipients of unfair treatment and an Aboriginal response is fair treatment. Sharon identifies First Nations child-rearing practices as incorporating more equitable qualities. Sharon highly values fairness and equity as she has become acquainted in her relationships. Sam is vigilant about fairness and equity available to First Nations people in the context of Canadian society.

Individuality in Community

Despite an immense sense of belonging in community, the participant express individuality by contributing diversity to their community. They not only express a right but a responsibility to act according to their own path. With their discovery and embrace of an Aboriginal community, their individuality has not wavered but has flourished and helps to define them as a community member. Nancy identifies with the Catholic community because of her Catholic family influence and speaks of an individual expression of her spirituality. She indicates that her emphasis is on living the values and beliefs over going to church. She expresses a community belonging but limits her

involvement. Sharon spoke of her unwavering adherence to her beliefs. She talked of her ability to respect others' beliefs, but felt that she did not need to be changed by others. Further, Sharon notes individual/personal variation in ethical stance and where it yields to conformity with commonly acceptable breaches of ethics. She identifies the family as paramount and the individual within as key to First Nations values. Even with the definition of ethics, She says that the group defines ethics and the individual exercises his or her own ethics within the group's norm. Sam defines ethics as doing what is right based on where one comes from, thus recognizing the role of the group in one's individuality.

The literature offered a warning against creating mis-generalizations in identifying and grouping data. What is identified with three participants does not speak for a culture. While patterns were identified, they were displayed in a manner that offered plausible patterns rather than probable explanations. Indeed, the study raised more questions than it solidly answered with the original intent of creating a preliminary, exploratory work. A separation was made between the discovery of common experiences creating a generalization and common documented experiences informing individual and collective experiences.

Seeking Ethical Within a First Nations Context

The participants' primary objective is ethical

behaviour. They strive to act ethically but struggle with the question of whose ethics define what is right. Each has had individual, family, or community/cultural experiences that raises questions concerning what is right in a First Nations reality and its relationship in dominant society. Sharon sees that for many non-Native people acting ethically is "easier" than for First Nations people who are often forced to operate under more difficult circumstances. She points out that her father was forced to break a pass rule to take leave from the reserve to seek employment in order to feed his family. Sam recalls that in a situation of law enforcement he struggled with being on the "other side" and enforcing things that he didn't believe in.

Spiritual Connectedness

The participants have a deeply rooted sense of spirituality that they find difficult to attribute to their religious experiences. They do, however, identify their spirituality with First Nations communities. Nancy identifies herself as a spiritual person. It is her spiritual awareness that is her guide in difficult circumstances. Her spirit guides her to the right decision. Sharon experiences a spiritual connectedness especially in First Nations gatherings such as pow-wows. Sam, too, recognizes a spiritual connectedness to his ancestors and relatives further than an immediate contact.

The Learning Process of Ethics and Implications for Schooling

The framing of this study within an educational context warrants a word about what was learned in terms of how the participants acquired their ethical stance and the implications for educators of First Nations children. The most obvious consideration is that the participants were largely influenced by their experiences. The statement almost goes without saying but there is a deeper consideration when dealing with First Nations children. Recognizing that there is a great diversity in the experiences of First Nations people, there are some common experiences that help to define contemporary patterns in First Nations communities. The historical mingling of First Nations people with others in the Province of Saskatchewan is just over a century old. In historical terms this is a drop-in-the-bucket. The last century has been characterized by efforts at assimilation and subordination. Given these contextual parameters it is easy to see the "baggage" that accompanies First Nations children into the classroom. When concentrating on values education in the classroom, it is important to recognize that a Settler's contextual identity of forging a new beginning and reaping the goodness of the land is contrasted with a First Nations history of forced re-location, imposed settlement, and negative family, culture, and spiritual intervention. The educator that

recognizes the influence of recent history on the individual will benefit from a sensitivity toward First Nations historical intervention and their efforts at cultural recovery.

Further, recognizing that the outlined experiences are not exclusive to First Nations people but in such a concentration they become identifiers of First Nations communities. The influence that their experiences exert on the individual and community are a valid definer of an ethical stance. It will not suffice to view contemporary First Nations people as void of First Nations experience because they do not fit the stereotypical image of expressing what "belongs" to First Nations people. Residential school experiences, Christianization, urbanization, and assimilation are a part of the new First Nations experience. When viewed under the oppressed/oppressor language of Freire, (1993) the oppressor is in solidarity with the oppressed , "... when he stops regarding the oppressed as an abstract category and sees them as persons who have been unjustly dealt with ... (p. 32). The educator that recognizes a concrete pattern of influence resulting in a current ethical stance has moved toward accepting an alternative worldview in ethics and other topics likely to be considered in a modern educational picture.

Suggestions For Further Research

This study was an inquiry into a perceived lack of relevance of the discourse on ethics and education to First Nations cultures and an inability to recognize similar and culturally-appropriate discourse in First Nations cultures. There certainly exist more easily accessible fora to explore ethics in First Nations cultures; however, they do not begin to answer where current First Nations educators are at in terms of a discourse on ethics and what they are prepared to bring to the discourse in education. A loss of cultural connectedness as a result of a colonization (Duran & Duran, 1995) leaves even the most culturally astute individual in a situation of reclaiming a loss. It is the persistent experiences of cultural loss and reconnection that defines the experiences of modern First Nations people and relegates their connectedness to cultural philosophy and a need to, "create knowledge that is not only new, but is also liberating and healing" (Duran and Duran, 1995, p. 6). For these three participants, the diversity of their experiences as First Nations educators define the results of an inquiry into ethics. It is also clear that the diversity of experience and understanding is what is called for in this study. First Nations educators, as with most sectors of society, are not a homogeneous group. It is that same lack of homogeneity that is exactly the point of the study. There must be a more inclusive look at the diversity of

people that are engaged in a discourse on ethics. Without a consideration for the histories and experiences that are brought to such a discourse, it is likely that relevance in discussion and outcomes such as codes of ethics in education, for example, will not adequately serve the profession. Diversity in input will aid in describing ethics in academic and philosophical fora.

Considerations for further study include a broader based inquiry into the current state of thought concerning ethics for First Nations educators. Expanding the case to include a First Nations community to illustrate a broader base in order to examine the reliance on personal and cultural experience in ethical considerations would be desirable. This would compose a larger picture that may illustrate a pattern of experiences held by a population of First Nations people. Such a study may be more illustrative of culturally/historically defining events and circumstances. It would also be enlightening to compare the ethical discussions of individuals and a community. Study with a larger community may also illustrate diverse influences in ethical considerations.

With more culturally diverse approaches to the study of ethics, another interesting study may be. How do institutions, such as universities, respond to such studies? How can university research ethics standards consider cultural diversity?

Also, should a researcher approach questions similar to this study but from a stance unrestrained by the umbrella of ethics, the product may be allowed to flourish within a more culturally relevant context. The translation of concerns in ethics to a more culturally relevant context instead of measuring experiences within what is more widely accepted as ethics may be an interesting research endeavour.

This study's exploratory nature could be defined and refined by focusing on the existence of larger patterns and community definitions. More culturally relevant knowledge may be exposed by allowing for the same concepts to emerge within First Nations philosophical, spiritual, or intellectual realms unrestrained by the English language conception of ethics.

Conclusion

As young First Nations people with a variety of experiences, we see a group that has been forcefully and purposely diverted from their cultural histories and, thus, also in its ethics. They are left to rely on the *status quo* definition derived from experiences defined by the dominant cultures in society. They find some discomfort relying on their initial identification of ethics but have little else to replace it with. Collective group experience helps to define ethical discourse and the participants have experienced a culture that has had to brace against a genocidal attempt at philosophical cultural extermination.

Their discourse on ethics reflect a "born in-between" understanding of ethical philosophy. The participants are fully operational in the current context of society and understand ethics as the lay-person experiences ethics, yet their experience in ethics may originate from and operate in a different reality. Their experiences tell a story of a conflict with their cultural and personal experience and what they call ethics.

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APPENDIX A - Application For Approval of Research Protocol

Application For Approval Of Research Protocol

Thesis Title: A Descriptive Case Study Of The Factors That Influence The Definition, Identification, And Resolution Of Ethical Dilemmas Experienced By Three Aboriginal Educators

Advisor: Dr. Lenore Stiffarm

Department: Indian and Northern Education Program, College of Education

Student: Gordon A. Martell

Program: Master's of Education with thesis

1. Abstract

The concern for ethics in educational administration is a growing concern (Kimbrough, 1985; Strike, 1988). Couple this with the rising Indian and Métis school age population and the accompanying increase in Indian and Métis teachers and administrators and there exists an avenue for exploration into the ethical frameworks that may accompany Aboriginal educators into the administration of public education (Saskatchewan Education, 1991). The proposed study will provide the background necessary to pose the question of whether the academic discourse on ethics serves the growing Indian and Métis educator population. The background will be provided by describing the ethical framework of three Aboriginal educators by answering the following questions:

1) How do three Aboriginal educators define ethics?
2) According to these same three Aboriginal educators, what factors identify an ethical dilemma?
3) What factors do these three Aboriginal educators identify as influencing the resolution of ethical dilemmas when asked to provide data to the current research endeavour.

Through the use of the case study methodology and a compilation of guidelines for respectful inquiry with Aboriginal people, substantive theory will be built that will answer the preceding questions.

2. Funding

No external funding supports the proposed study.

3. Subjects

The local (Saskatoon) population of approximately sixty Indian and Métis people practising in education constitutes the universe. Local participants are necessary to foster the working relationship necessary for the study's requirements of participant input and validity checks. A letter will be sent to the directors of the Saskatoon Public School Board and the Saskatoon Catholic School Board, requesting that they forward a letter of invitation to participate in the study to all of their teachers who identify

themselves as being an Indian or Métis person. Of those who identify themselves as possible participants, three will be randomly selected.

4.Methods/Procedures

Research data will be obtained through a series of visits with the participants. The data will be used to develop theory on the ethical frameworks of Aboriginal educators using the constant comparative method of Glaser and Strauss (1967) and the research requirements of Aboriginal communities as articulated by Aboriginal and non-Aboriginal researchers with recent experience in research with an Aboriginal community (Armstrong, 1987; Colorado, 1989; Deloria, 1991; Flinn, 1992; Jaimes, 1987; Katz and Nunez-Molina, 1986; Kawagley, 1990; King, 1989; LaFromboise, 1983; Larose, 1983; Light and Klieber, 1981; McIvor, 1990; Omani, 1992; Red Horse, 1989; Snively, 1990; Stokes, 1985). The first visit will consist of an overview of the study and a review of the probes that will initiate the conversation on the second visit. An opportunity to question or critique the study questions and procedures or the visit schedule will be provided. The second visit will begin with the visit probes and evolve as necessary to provide the participant with an opportunity to respond to the three study questions. The visits will be taped and transcribed and field notes will be written as necessary. Initial coding, comparing and interpreting of the data will occur before the third visit. The third visit will be an opportunity for the participant to check the researcher's interpretations. The data will be added to or clarified by the posing of questions that may have arisen. The final visit will provide the participant with an opportunity to check interpretations. The number of visits will be adjusted as necessary.

5.Risk or Deception

There are no known risks resulting from participation in this study. A conscious effort will be made to avoid deception by allowing the participants access to all study materials, except those of other participants.

6.Confidentiality

The names of the participants will not be used in the study. Any contextual clues that may reveal the identity of the participants in the case study will be removed. The participants will also have the opportunity to check for any identifying statements. Tapes, transcripts and notes will be kept in a locked desk and in locked computer files. The researcher will be the only one with access to these materials. Tapes, transcripts and notes will be destroyed upon completion of the study.

7.Consent

The consent form includes the study title, researcher name, institutional affiliation, researcher telephone number, purpose of the study, possible study benefits, study procedures, statement of risk, assurance of the right to withdraw, assurance of confidentiality, intended use of the study and assurance of notification of change affecting participation. The study and consent form will be explained to the participant. A statement of comprehension will appear on the consent form. A copy of the consent form will be provided to the participant.

8.Debriefing and Feedback

The participants will be invited to review the study before it goes to print. The researcher will present the study findings to the participant and provide a bound copy of the thesis to each of the three study participants.

_____

(Applicant)

_____

(Advisor)

_____

(Department Head)

APPENDIX B - Approval of Research Protocol

UNIVERSITY ADVISORY COMMITTEE ON ETHICS IN HUMAN EXPERIMENTATION

(Behavioral Sciences)

NAME AND EC #: L. Stiffarm (G.A. Martell)
Indian and Northern Education Program
College of Education
95-159

DATE: November 29, 1995

The University Advisory Committee on Ethics in Human Experimentation (Behavioral Sciences) has reviewed your study, "A Descriptive Case Study of the Factors that Influence the Definition, Identification, and Resolution of Ethical Dilemmas Experienced by Three Aboriginal Educators" (95-159).

1. Your study has been APPROVED.

2. Any significant changes to your protocol should be reported to the Director of Research Services for Committee consideration in advance of its implementation.

for Dr. C. von Baeyer, Chair
University Advisory Committee
on Ethics in Human Experimentation, Behavioral Science

APPENDIX C - Permission Letter To Approach Potential Participants

October 2, 1995

Mr. Ken McDonough, Director
St. Paul's R.C.S.S.D. # 20
420 - 22nd Street East
Saskatoon, Saskatchewan
S7K 1X3

Dear Mr. McDonough:

I am a teacher at St Mary's School in the Division but am writing to you in my role as a graduate student in the Indian and Northern Education Program at the College of Education, University of Saskatchewan. I have completed my course work and am writing my Master's of Education thesis and wish to request that the enclosed letter of invitation to participate in a study be forwarded to all teachers who self identify as being either an Indian or Métis person. As I am looking for three participants, this would allow only those interested to respond and I could make my selection from those willing to offer their knowledge and experience to the study.

The study is entitled, A Descriptive Case-study Of The Factors That Influence The Definition, Identification And Resolution Of Ethical Dilemmas Experienced By Three Aboriginal Educators. With ethics becoming a major consideration in the field of education, I feel it important to explore the ethical frameworks of a few individual Aboriginal educators and work with them to help to identify any patterns, similarities or differences that may exist in order to build a foundation for further study of the interaction of Aboriginal people, the education system and ethics.

The methodology that I intend to use is a qualitative multiple case-study informed by the research requirements articulated by Aboriginal communities. I intend to collaboratively build theory from the data utilizing the procedures of the constant comparative method.

I would be happy to meet with you or a designate to offer a copy of my proposal to study and to further explain my intentions if required. Thank you in advance for your anticipated assistance.

Sincerely,

Gordon A. Martell

October 2, 1995

Mrs. Pat Dickson, Director
Saskatoon Public Board of Education
405 Third Avenue South
Saskatoon, Saskatchewan
S7K 1M7

Dear Mrs. Dickson:

I am a teacher at St Mary's School in the Saskatoon Catholic School Division. I am writing to you in my role as a graduate student in the Indian and Northern Education Program at the College of Education, University of Saskatchewan. I have completed my course work and am writing my Master's of Education thesis and wish to request that the enclosed letter of invitation to participate in a study be forwarded to all teachers who self identify as being either an Indian or Métis person. As I am looking for three participants, this would allow only those interested to respond and I could make my selection from those willing to offer their knowledge and experience to the study.

The study is entitled, A Descriptive Case-study Of The Factors That Influence The Definition, Identification And Resolution Of Ethical Dilemmas Experienced By Three Aboriginal Educators. With ethics becoming a major consideration in the field of education, I feel it important to explore the ethical frameworks of a few individual Aboriginal educators and work with them to help to identify any patterns, similarities or differences that may exist in order to build a foundation for further study of the interaction of Aboriginal people, the education system and ethics.

The methodology that I intend to use is a qualitative multiple case-study informed by the research requirements articulated by Aboriginal communities. I intend to collaboratively build theory from the data utilizing the procedures of the constant comparative method.

I would be happy to meet with you or a designate to offer a copy of my proposal to study and to further explain my intentions if required.

Thank you in advance for your anticipated assistance.

Sincerely,

Gordon A. Martell

APPENDIX D - Application for Permission to Conduct Research in Saskatoon Public Schools

Saskatoon Board of Education
Department of Educational Services

APPLICATION FOR PERMISSION TO CONDUCT RESEARCH IN SASKATOON PUBLIC SCHOOLS

APPLICANT: Gordon A. Martell

Address: 605 - 145 Sandy Court Telephone: (306) 933-4501

Saskatoon, S7K 6P7
(postal code)

Present Position: Teacher, St. Mary's Community School

TITLE OF STUDY: See attached

STATEMENT OF PROBLEM: See attached

SIGNIFICANCE OF STUDY (i.e. How could this study contribute to the improvement of education in Saskatoon pu schools?) See attached

Number of subjects desired who are Pupils _____ Teachers Maximum three

Others _____

Pupils to be selected from Grade(s): _____

Will pupils be tested individually _____ small groups _____ entire class _____?

How much time is required from each subject: Approximately four visits

Will applicant actually conduct study: YES _____ NO _____

If NO, please give name, position and qualifications of person(s) who will conduct the study:

Proposed Dates for Commencing: January 1996 Completing: May 1996

NOTE:

(1) ON A SEPARATE PAGE, please briefly outline your research methodology (i.e. design, selection of subje experimental treatments, etc.)?

(2) PLEASE ATTACH a copy of your parent permission letter (required for all students under the age of 19).

(3) PLEASE ATTACH copies of all tests or questionnaires which will be given to the subjects.

(4) Students, faculty or staff of the University of Saskatchewan or University of Regina must submit a letter certificate of approval from the appropriate ethics committee at their University.

(5) The Department of Educational Services requires that all researchers submit a final report of their results, or a c of the master's thesis or doctoral dissertation at the conclusion of the study.

Who will submit the report? Gordon A. Martell

What date will the report be submitted? May 1996

(6) Completed application forms should be returned to ***Dr. Dave Hawley, Deputy Director, Department Educational Services.***

(7) To university faculty members: Please indicate whether or not you would be willing to give a presentation of y research findings to participating school(s) and/or the district. YES ____ NO ____

Is this study a requirement for a degree? If YES, please specify which degree.

Master's of Education with thesis

DATE: December 22, 1995 SIGNATURE: Gordon C. Martell

This application and the research instruments mentioned herein have been approved by:

Faculty Advisor's Name: _____ University: _____

Faculty Advisor's Signature: _____ Date: _____

1994md/ctw

Application For Permission To Conduct Research In Saskatoon Public Schools

Date: December 22, 1995

Submitted to: Dr. D.E. Hawley, Deputy Director of Education

Submitted by: Gordon A. Martell

Title of Study

A Descriptive Case Study Of The Factors That Influence The Definition, Identification, And Resolution Of Ethical Dilemmas Experienced By Three Aboriginal Educators

Statement Of Problem

The combination of the rise in the number of Aboriginal students in Saskatchewan Schools and the desire to serve the population with representation at the administrative level sets the stage for an influx of Aboriginal educators in administrative positions. The juxtaposition of such a scenario with the rise in concern for administrative ethics is a call for the examination of the ethics of Aboriginal educators. The study questions are:

1. How do three Aboriginal educators define ethics?
2. According to these same three Aboriginal educators, what factors identify an ethical dilemma?
3. What factors do these three Aboriginal educators identify as influencing the resolution of ethical dilemmas when asked to provide data to the current research endeavour?

Significance Of Study

As the Indian and Métis school age population rises, Aboriginal educators poised to occupy administrative positions should find a body of knowledge able to verify the existence of unique and supported factors influencing the decisions that in turn affect a multitude of youth.

(1) Research Methodology

Design:

The methodology is case study encapsulated within a new paradigm of research with Aboriginal people. Five major features of case study offer compatibility to the study. Case study's ability to define the moment of inquiry make it particularly useful because of the expected fluid relationship between a myriad of variables of influence and the ethical definitions and influences on the ethical frameworks of the respondents. Secondly, case study's utility in a situation of multiple variables of influence extends

the appropriateness of the methodological selection past the selection of a case. Also, case study's allowance for theory building rather than discovery aid in the avoidance of a priori theory. Fourth, the reliance on context in description will help to avoid generalizations. Finally, the purposeful nature of inquiry make case study a rational choice of methodology to work in conjunction with a respectful inquiry with members of the Aboriginal community.

Enhancing case study to further develop a respectful inquiry will be achieved with an overall adherence to a methodology which is a combination of guidelines for qualitative research into the Aboriginal community as outlined by Aboriginal and non-Aboriginal researchers with recent experience in research with Aboriginal communities (Armstrong, 1987; Colorado, 1989; Deloria, 1991; Flinn, 1992; Jaimes, 1987; Katz and Nunez-Molina, 1986; Kawagley, 1990; King, 1989; LaFromboise, 1983; Larose, 1983; Light and Klieber, 1981; McIvor, 1990; Omani, 1992; Osborne, 1989; Red horse, 1989; Snively, 1990; Stokes, 1985). The commonality evident in the guidelines is the inclusion of the viewpoints of Aboriginal people on how to obtain knowledge from the Aboriginal community while respecting Aboriginal thought and worldview. The researcher approached literature relating to respectful inquiry into the Aboriginal community and written after 1980. That literature provided six guidelines for respectful inquiry which will be adhered to in the current study: a researcher motivated by concern for Aboriginal communities, community membership as a researcher qualifications, adhering to a cultural research protocol, respect of diverse worldview, knowledge remaining in context and study participation and control by Aboriginal people.

Case Selection:

The two distinguishing factors of the case participants include being an Indian or Métis person and an educator. A stratified random sample in a biased universe will select the study participants. The Indian and Métis teachers in the Saskatoon Catholic and Public Boards of Education will be invited to take part in the study. The participants will be recruited from the local population (Saskatoon) of Aboriginal educators to ensure ease of access throughout the process. The gatekeepers of the school divisions will be asked to pass a letter of invitation on to all employees that meet the criteria. Of those willing to participate, three will be randomly selected.

It is important to note that the use of multiple case studies is for purposes of comparison for use in the constant comparative method of data analysis and to provide more diverse views to help build more rich description, not necessarily for the purposes of sampling or triangulation. After the participants have been selected, initial contact will be a personal visit to ask the participant for their knowledge and participation and to provide

tobacco as is customary in Aboriginal cultures as an exchange for knowledge offered. The practice of exchanging tobacco as a cultural protocol for an exchange of knowledge, prayer or participation is a widely adhered to practice among various Aboriginal groups. The researcher will explain the purpose of the study and the procedure for data collection and analysis. A copy of the visit schedule will be reviewed for the next visit and the participant will be asked if there are any topics or questions not on the visit schedule that may be relevant. The second visit will begin with the visit schedule and evolve as necessary. With the permission of the participant, the visit will be tape-recorded and transcribed for use in the coding of data. The researcher will also write field notes as necessary during the visit. A copy of the visit transcript will be sent to the participant so that it may be reviewed for accuracy and intent and be discussed at the third meeting. The third meeting will provide an opportunity for a validity check and to review the initial interpretations by the researcher as well as coding categories. New questions will be asked that arose from the initial analysis of the first visit results. A final scheduled meeting will offer a summary opportunity for validity and interpretation checks. The number of meetings may be adjusted as necessary.

Analysis of the Data:

The constant comparative method will be employed so that the researcher may organize commonalities and patterns in thought in a narrowing format that will allow for the input of the respondents. The constant comparative method is a theory building method of data analysis. Theory building as opposed to theory testing is a mainstay of the methodological approach of the current study.

(3) Visit Schedule Design

In respect of the methodology, the cases will be involved in a review of the visit schedule. The visit schedule will be adapted, if necessary, following the review.

The questions and probes may be more or less adhered to and may arise in a different order. They are meant to spark relevant discussion in order to generate data. The questions and probes are organized according to introductory questions, influence questions, definition questions, identification questions and resolution questions.

A. Introductory Questions

1. Ask the participant if she/he is comfortable and ready to begin.
2. Obtain permission to tape the conversation and later transcribe it / to write notes during the visit.
3. To which Nation do you belong? (Cree, Dene, Métis, Dakota, etc.)
4. Describe your present position/responsibilities.

B. Influence Question Probes

1. Do you belong to a First Nation? a Métis community?
2. Have you ever lived on the reserve? in the community?
3. How long did you live there?
4. Do you speak an Aboriginal language? which one?
5. Was it your first language when you were young?
6. Did you speak it at home?
7. Do you still speak the language? if not, why?
8. In what situation do you most speak your language? least speak your language?
9. Describe your family.
10. Who were your greatest influences when you were young? (grandparents, parents, aunts, uncles, siblings, etc.)
11. Where did you go to school? (reserve, urban, rural)
12. What type of school was it? (federal school, band school, church school, provincial school, residential school)
13. Did you enjoy your schooling?
14. Describe a positive experience in your education / a negative experience.
15. Was ethics a topic of discussion when you were growing up?
16. How were ethics explicitly/implicitly passed on to you? how? by whom?
17. Where did you receive your professional training?
18. Have you received any formal or professional training in the field of ethics?
19. How did this training fit with your view of ethics before you took the training?
20. Would you describe yourself as a religious or spiritual person?
21. Do you practice spirituality in your life?
22. Is the spiritual aspect of your life a source of ethical training/influence?
23. Is ethics a topic of discussion in your workplace?
24. Are you generally in favour of ethical decisions made by others?
25. Are there characteristics of the person or decision that influence you to side with a person on their decision? to side against the person or decision?

26. What has been the most important ethical decision that you have had to make in your professional life?

C. Definition Question - How do you define "ethics"?

Probes

1. What does ethics mean to you? (Good or bad, actions or intentions, rules, way of life, cultural norms, etc.)
2. Is there another word or concept that you would like to use in place of the word ethics?
3. In your opinion, do different cultures have different ethics, rules of behaviour?
4. In your opinion, what are some of the mainstays of the ethics of your culture?
5. Are they the same or different than your personal ethics?
6. What is the most crucial value that you adhere to and would never give up?

D. Identification Question - How do you identify an ethical dilemma?

Probes

1. How would you describe your comfort level with the concepts and philosophies learned in your university education?
2. Did you ever feel that your own personal beliefs were jeopardized during your training?
3. What did you do to justify your personal beliefs with the training that you received?
4. How do you know when a situation in your professional life involves ethical considerations?
5. Describe an incident in your professional life that required you to make an ethical decision.
6. Were others aware of your role in making the decision?
7. Were others supportive of your decision?

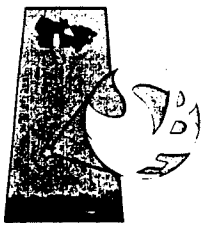
Resolution Question - How do you resolve an ethical dilemma?

Probes

1. Recalling your toughest ethical dilemma, given the same circumstances, would you make the same decision? why or why not?

2. When you have to make an ethical decision, what factors do you consider?
3. Are the factors similar in a wide variety of situations?
4. Why did you decide the way that you did in your most recent ethical decision? in your most important ethical decision?

APPENDIX E - Approval to Conduct Research in the Saskatoon Public School Board



Saskatoon Board of Education

P.J. Dickson, Director of Education

January 9, 1996

Mr. Gordon Martell
605 - 145 Sandy Court
Saskatoon, Saskatchewan
S7K 6P7

RE: Application to Conduct Research

Dear Mr. Martell:

Thank you for submitting the completed application to conduct research in Saskatoon Public Schools together with your supporting information and the approval of the University of Saskatchewan Ethics Committee.

I note that to complete your study you require the voluntary participation of three aboriginal educators. In our earlier conversation I made you aware that I am unable to provide you with a list of aboriginal educators in our system and suggested that you might work with Ms. Shauneen Willett to have a notice soliciting volunteers brought to the attention of potential participants. I note that you have decided to proceed in that manner, and I am in receipt of the "Invitation to Participate" that you wish to have circulated.

I would ask that you finalize arrangements directly with Ms. Willett. Your study entitled A Descriptive Case Study of The Factors That Influence The Definition, Identification, And Resolution of Ethical Dilemmas Experienced By Three Aboriginal Educators has the potential to provide a better understanding of the factors identified by aboriginal educators as influencing the resolution of ethical dilemmas.

Best wishes for success with your study. I look forward to receiving a summary of your results in the spring of 1996.

Dr. D.E. Hawley
Deputy Director
DEPARTMENT OF EDUCATIONAL SERVICES

DEH/mf
cc: Ms. Shauneen Willett
School Superintendents

405 Third Avenue South, Saskatoon, Saskatchewan S7K 1M7 Tel (306) 683-8200
Fax (306) 683-8190

APPENDIX F - Introductory Letter To Potential Participants

605 - 145 Sandy Court
Saskatoon, Saskatchewan
S7K 6P7

October 2, 1995

Dear Colleague:

I wish to request your assistance in the writing of my thesis toward my Master's of Education degree in the Indian and Northern Education Program at the University of Saskatchewan. Briefly, I am originally from the Waterhen Lake Cree First Nation and now live in Saskatoon. I graduated from the Indian Teacher Education Program at the University of Saskatchewan and am now employed as a teacher with the Saskatoon Catholic Board of Education.

My study is entitled A Descriptive Case-study Of The Factors That Influence The Definition, Identification And Resolution Of Ethical Dilemmas Experienced By Three Aboriginal Educators. With ethics becoming a major consideration in the field of education, I feel it important to explore the ethical frameworks of a few individual Aboriginal educators and work with them to help to identify any patterns, similarities or differences that may exist in order to build a foundation for further study of the interaction of Aboriginal people, the education system and ethics.

The methodology that I intend to use is a qualitative multiple case-study informed by the research requirements articulated by Aboriginal communities. I intend to collaboratively build theory from the data utilizing the procedures of the constant comparative method of Glaser and Strauss (1967).

What I ask is that you allow me to further inform you about my intentions so that you may have time to think about your views on the study and offer any input that you have into the study methodology, procedures, or questions. I anticipate the process of introduction, data collection and interpretation checks requiring about four visits to be arranged at your convenience. The number, however, will be adjusted as necessary. Also, confidentiality is assured throughout the research process and in the written report.

What I have to offer is a copy of my proposal to undertake the study and a chance to visit and have me explain the study more extensively. I also value your input into the study design.
Should you choose to participate, I will deliver a bound

copy of the thesis to you upon the studies completion.

Thank you for considering becoming a participant in this study. If you would like more information please call me at home (933-4501) or at St. Mary's School (668-7400). If you would like to identify yourself as a potential study participant, please fill out the enclosed note and forward it to me as soon as possible. This note is only an expression of your interest in taking part in the study. This is not a consent form and does not oblige you to any participation.

Sincerely,

Gordon A. Martell

Name:_____

School:_____

Phone number - school_____

- home_____

Please check one

_____ I am interested in possibly taking part in your thesis study and wish to be contacted to arrange an introductory meeting.

_____ I am not interested in participating in theproposed study and wish no further contact.

_____
(Signature)

_____
(Date)

APPENDIX G - Letter Of Consent To Take Part In The Study

605 - 145 Sandy Court
Saskatoon, Saskatchewan
S7K 6P7

October 2, 1995

Dear Participant:

Thank you for agreeing to take part in my thesis study that I am undertaking as part of the requirements towards my Master's of Education with thesis degree in the Indian and Northern Education Program, College of Education, at the University of Saskatchewan. The study is entitled, A Descriptive Case-study Of The Factors That Influence The Definition, Identification, And Resolution Of Ethical Dilemmas Experienced By Three Aboriginal Educators. The study will begin in September, 1995 and be completed about December, 1995. As we prepare to become acquainted and work together, I wish to obtain your consent on some points of procedure and offer my assurances on my responsibilities as researcher.

The purpose of the study is to describe the factors that influence the definition of ethics and the identification and resolution of ethical dilemmas as experienced by Aboriginal Educators. The methodology that I intend to use is a qualitative multiple case-study informed by the research requirements articulated by Aboriginal communities. I intend to collaboratively build theory from the data.

Possible benefits of the study, although unpredictable, include the building of a foundation of explanation as to why Aboriginal educators decide as they do when faced with difficult choices. The study results could benefit Aboriginal educators who may recognize familiar influential factors in their ethical frameworks. The study may also benefit the entire discourse around ethics in education that may see the ethical influences of a few individuals of a related cultural background and its fit to the larger discourse on ethics.

I will be engaging in a series of discussions with you to answer the following questions:

1) How do three Aboriginal educators define ethics?
2) According to these same three Aboriginal educators, what factors identify an ethical dilemma?
3) What factors do these three Aboriginal educators identify as influencing the resolution of ethical

dilemmas when asked to provide data to the current research endeavour.

As we collect data on the previous questions, using an open interview format with no specific questions, we will organize the information into categories in order to foster the formation of similarities, differences and relationships to identify emerging theory that will begin to answer the three research questions.

Your participation in this study will consist of approximately four visits covering an introduction, data gathering, negotiating meaning and validating the results.

I want to assure you of my commitment to confidentiality. Your name will not appear anywhere. I will keep all tapes and notes locked in my desk at home and the transcripts in locked computer files. Only I will have access to that information. I will carefully screen any information intended to be used in the study to be certain that it does not provide sufficient context to divulge your identity. You will have the opportunity to preview all parts of the thesis before publication to be sure that it maintains your anonymity. Once the study is complete all tapes and transcripts will be destroyed. Further, I ask for permission to tape and transcribe our conversations and to write notes during our conversations.

I seek permission to publish the study results in a thesis and possibly publish the results in journal articles. It is understood that the current letter of consent constitutes permission to publish and disseminate the thesis for academic purposes through the University of Saskatchewan and other academic or professional publishers.

Although I wish to elicit rich descriptions and some questions may cause unease, there is no foreseeable harm that accompanies participation in the study.

I want to assure you of the right to pull out of the study at any time and to take any or all of the data that you contributed with you. Pulling out of the study carries no retribution. I want you to know that the ownership of information remains with you and your decision as to what is to be done with the data is to be respected.

Should any new information in relation to the study arise that may affect your decision to continue to participate in the study, I will inform you immediately.

Upon completion of the study I will present my findings to you and provide you with a bound copy of the thesis.

Should you wish to contact me at anytime, for whatever reason, please call me at home (933-4501) or at St. Mary's School (668-7400). Thank you for your commitment to what I believe is a crucial area of Indian and Métis education. I look forward to getting to know you and to our mutual learning experience.

Sincerely,

Gordon A. Martell

I, _____, have had Gordon Martell's thesis study and the contents of the consent form explained to me. I understand the contents, and I have received a copy of the consent for my own records. I consent to participate in the study.

_____ _____

(Date) (Participant)

_____

(Researcher)

_____

APPENDIX H - Sample of Coded Data

R: Is there any particular workplace or staff that you remember? Are there any memorable conversations or issues that would have to do with ethics or ethical issues?

B: Yah.

R: Can you remember any issues that might stand out in your mind?

B: Yah, about people having affairs when they were married, that was one time, let me see, when you said that I thought of a couple of different things that stand out in my mind but when I said affairs the other one popped out of my head, oh, people talking behind teacher's backs. That stands out in my mind because I sure wasn't very happy about that.

R: When these issues are big enough for everybody to be concerned about, who do you find yourself siding with? Take the affairs example.

B: I wasn't on either side, not really. And the other issue, what was the other issue? About people talking about? I was just mostly by myself, I was observing the people that were talking amongst themselves about other people like they were their group right? And I was sitting here listening and I sure didn't like it. But I didn't say anything, I just watched and listened, but whew!

R: Dangerous stuff?

B: Yes, and there was another time when some teachers were talking about students that they were teaching and I just kind of said something, again by myself, just speaking my mind saying I don't think it's right.

R: If there's something that bothers you like that, doesn't seem right, doesn't sit well with you, are you O.K. to just come forward and state your position?

B: It's really hard to do it, especially if you're by yourself and for me I think I'm kind of a loner, I don't really have any friends at this school.

R: So you kind of have to gather your courage to make these statements?

B: Yes.

R: Do you feel strongly about them to have to do that?

B: Yah, you do. Like that one time I mentioned about people talking about students like putting them down and laughing about them. I was almost in tears because, well.

APPENDIX I - Category, Code, and Property List

Category: Context

Code	Property
Aspirations	Aspirations struck me as indicative of context as a description of where one wanted to be. Interesting is how one sees themselves in relation to what influences one has had. Aspirations also indicates the ideal of where one would like to be. It is one component of a description of what the participant strives for. The code will be applied to data that answers what the participants aspired to when they were young or where they now see them selves going.
Autonomy	This code applies to statements of the individuality of the participant or independence afforded to the participant. Something about reports of autonomy struck me as indicative of a freedom to act or an unrestrained direction. Autonomy was particularly important as a contrast to ever increasing reports of restrictions and suppression. Included will be data reporting their desire act on their own and incidents where the participant was allowed the opportunity for their individuality to flourish.
Belonging	Belonging as a code is crucial in determining where the respondent perceives their fit, societal or cultural, etc. If the task is to identify influence on ways of behaviour then respondent identified spheres of belonging present possible spheres of influence. Included will be data that describes or indicates where the participant attributes belonging in family, culture, profession, etc.

Commonalities	Common association identifies incidents where the participants side with others on difficult issues based on common experience, aspirations, etc. Commonalities identifies starting points in similarities in behaviour. It is a starting point to further define similarities based on culture, etc. The code will identify situations where the participant identifies a likeness with a person or group of people as reason for likeness in behaviour or thought.
Comparison	Comparison indicates incidents where the respondent judges a situation based on like experiences. It speaks to context as it indicates where the participant has been and how it influences where s/he is going. Reports of the participant using previous experience to judge action will be included.
Contextually Superior and Devalued by Comparison(Combined)	This code applies to a report that a participant felt that success in one culture was not transferrable to society-at-large because of the participant perception of lower standards in First Nations culture. I thought it spoke to a larger view of how the participant has internalized subordination. It will fit into the overall picture as evidence of a feeling of subordination. Data for inclusion report views that a cultural or other context renders subordination or superiority.
Coping Strategies and Defence Mechanism (Combined)	Coping Strategies are behaviours used to endure difficult situations. A context marked by the need to endure, speaks to a person who endures in the face of adversity. Situations reporting an

	imposition of a way to get through difficulties will be coded in this manner.
Cultural Activities	Cultural activities refers to a broad range of incidence of exposure to gatherings, celebrations, happenings, both formal and informal, specific to or identified with Aboriginal people. When identifying possible sources of influence on thought, intent and action, exposure to Aboriginal people and events will aid in painting a picture of the respondent in a context of cultural specificity or acculturation. Included will be reports of the participant's exposure to and participation in First Nations cultural activities.
Cultural Suppression	With the interest in associations between culture and ethical thought and reflection, it is crucial to realize incidence of not only where the participant was exposed to specifics or characteristics of Aboriginal people but also the factors which exist in the blocking of that cultural exposure. Included will be stories of force exerted in the suppression of the participant or others based on culture.
Decisions Control Destiny	Reports of a participant's belief that one's choices impact one's future are reported under this code. This is a good description of context as it offers a glimpse of a philosophical stance guided by one's influence.
Disillusionment	Disillusionment marks incidents whereby the participant has a major loss of faith. It marks major loss of faith from an institution of conventional thought for the respondent.
Education	Modern exposure to schools is

	immense. The influence of the message transmitted from the educational institution will vary with individuals and the state and compatibility of the message from other sources but, in general, what paradigm does the message belong to? Reports of the educational experiences of the participants are reported.
Emotion	Reports of emotion have the ability to mark an impact on the participant, hence, contextual influence. Although across categories, emotion marks context as indicative of the incident that draws the emotion. Included are stories that invoke emotion in the participant.
Emotional Suppression	Suppressed emotion illustrates incidents of the same impact as emotion with the added dimension of a need to suppress the emotion. Incidents will be included that report restrained emotion.
Faith Plurality	The participants have had varied religious and spiritual experiences reported in faith plurality. The code recognizes influences of varied religious and spiritual experiences.
Family	The multi-influential factors of the family may appear integrated in other categories but a description of the family aids in the attributing of the influence of specific familial contributions. Included are reports of the family of the participant.
Instability	Incidents of the loss of a stable environment illustrate situations that have impacted on the participants.
Institutional Scepticism	The participants have some experiences of distrust or scepticism for the status quo

	institutions such as government, churches, and schools. Such incidents tell of a misfit or distrust that helps to build a non-example of the participant's context.
Language	The influence of language as an instrument of cultural transmission is immense. Concept in ethical influence may be referred to in terms of specificity to the language. Language also describes a familiarity and affiliation with the culture and its history that may not be available to those without a knowledge of the language. Again it is a measure of the level of acculturation. description of the participant's language fluency, exposure, and experiences will be included.
Location	The diversity of the Canadian landscape and its relation to the diversity of cultural and regional characteristics may be an indicator of influence. In Saskatchewan, rural and urban experience differ as does First Nations differ from other rural and most urban life. Reports of the participants physical location are reported.
Loss and separation (Combined)	Whether loss of family, friends, or a comfort situation, loss illustrates an influential experience. Incidents of loss for the participant are included.
National Identity and National Origin (Combined)	This code recognizes the national identity of the participant. It is crucial in illustrating their belonging. Included are reports of the participant's nationality or national identity.
Oppression	Oppression represents issues of a domineering influence on a

	subordinate group or individual. Included are incidents that report deliberate domineering of aspects of one's culture over another.
Parental Influence	Manners of acting, behaving, or believing can be attributed in part to parents of the participant. Reports of characteristics attributed to parents are included in this code.
Personal Achievement	Participants' incidents of their recognition of achievement are important in illustrating their advancement as an indicator of what is considered important. A description of the participant's accomplishments are included.
Personal Concept	Personal concept includes reports of the way in which the participant views her/himself. Personal Concept allows for a self-description of the participant.
Professional Training	Are direct reports of the participants' professional training. Such reports help to identify influence on the participant.
Punishment	This code reports the use or avoidance of punishment as a sanction either by the participant or on the participant. It speaks to the place of such sanctions in the use of discipline.
Religion	The code reports religious influence or exposure especially in organized religion. It is important in identifying religious influence.
Religious Rationality	The code identifies reports where the participant explains religion with secular views, rationalizes the impact, or message of religion. It struck me that the influence of religion was diminished by explaining away previously held beliefs and identifies a change in

	belief.
Shaping	Although many or most codes have something to do with making the participants who they are, shaping influences are more direct and observable influences on the participant. Included are incidents that struck me as exerting direct influence on the participant.
Spirituality	Spirituality does essentially what religion does but reports incidents outside of so-called "organized" religion. It identifies influences on the spiritual dimension that may not be widely recognized but are no less crucial.
Support	The code reports where the respondent drew or received support in bolstering their actions or decisions. The reports were indicative of the need for the participant to advance with support.
Triumph Over Adversity	Reports where the respondent feels that s/he overcame in the face of difficulty. The self-propelled triumph identifies what the participant values.
Urbanization	Reports a move from a reserve location to an urban location. Urbanization refers to a larger trend of First Nations people leaving reserves and the inherent social change that accompanies urbanization.

Category: Definition

Code	Property
Aboriginal Ethics and Culturally Specific	Reports ethics that are deemed to be more prevalent in First Nations cultures. This code identifies a belief by the participant that there possibly exists commonalities based on culture.

Absolutes	Absolutes reports concepts that are, according to the participant, not negotiable and have a singular approach or interpretation. The importance is that the participant believes there are ethics that are not open to interpretation.
Consequences	Consequences report where there are identifiable repercussions for actions. It identifies a behaviour/consequence model in ethical consideration.
Creator's Will	Evidence of the respondent's belief in a Creator's plan in relation to life events, situations, or direction guided by a deity are reported.
Definition	Definition includes direct references to a discovered or generated definition of ethics.
Ethical Evolution	This code reports ethics that the participant identifies as changing, dynamic, non-static.
Ethical Priorities	Ethical Priorities include crucial ethics that illustrate priority for the respondent.
Ethical Situations	This code illustrates ethics that differ based on the context in which the situation occurs.
Fluid Ethics	Fluid ethics identify ethics that are adaptable and conform to a context.
Human Interpretation	Human Interpretation identifies where there is an ethic that the participant identifies as open to human interpretation.
Ideal	Ideals report the belief by the participant that some ethics may not be achievable, but are a "guiding light."
Interpretation	Interpretation reports where ethics are open to or influenced by

	personal interpretation.
Personal Responsibility	Ethics or behaviours that are responsibilities of a person to undertake are reported with this code.
Professional Ethics	Ethics related to codes of ethics or ways of behaving within the education profession are reported.
Respected Qualities	Illustrative of the respondents' definition of ethics are qualities, values, and ways of behaving that the participant holds in high esteem.
Situational Ethics	Ethics that apply to a specific context are reported. The respondents report ethics that varied with the context in which the participant operated.
Stratified Ethics	Ethics that differ across context based on class, gender, or race, etc., are reported with stratified ethics.
Suppressed Motive	Reports of when an action is undertaken with an alternate motivation is reported with suppressed motive. Data in this code tells of a true directional pattern of the respondent despite outward appearances or expectations.
Universals	Ethics that apply across contexts are reported with universals. The participants report ethics that must be adhere to without exception.
Volition	Direction willed by the Creator is reported with this code. It shows evidence of influence on one's direction.

Category: Identification

Code	Property
Conflict	Conflict identifies a situation that indicates confrontation between the participant and another or an inner struggle that a situation invokes.
Dilemma	Reports by the respondents of a situation that presents difficult choices for actions are reported in this code.
Experiential Influences	This code identifies ways of recognizing a dilemma attributable to experiences of the participant.
Identifiers of Dilemmas	Identifiers of dilemmas indicates factors that identify an ethical dilemma. This code applies to more vague references to dilemma recognition rather than direct statements. The intent is to build evidence in the description of identifiers.
Inequality	This code identifies incidents of inequality that indicate an ethical dilemma.

Category: Resolution

Code	Property
Detachment	Detachment identifies incidents of the participant distancing them self from a dilemma in an effort to ease the tension of the situation.
Educational Influences	Recognition of a dilemma attributed to educational influences. This code differs from education which describes educational experiences while educational influences describes specific influences used in identification of an ethical dilemma.
Ethical Resolution	This code identifies more esoteric strategies or events that the

	participant employs in the resolution of dilemmas.
Remorse	Remorse identifies a sense of regret or sorrow associated with recognition of dissatisfaction with one's actions.
Sanctions	This code indicates incidents, applied to or by the participant, that apply a consequence as a result of an action.

APPENDIX J - Sample Notes

Notes with Respondent Verification (included in bold) CV1 and CV2

Transcript Location		Researcher's Note, Participant Response
A,1b	702-705	We all have our own stance on abortion, for example. Ethical dilemmas, despite community norms and cultural norms may be influenced by the individual. **One's choice is informed by experience. The time context also influences ethics. People also compare to other similar and dissimilar issues.**
B,1b	166-189	First Nations people have a cultural affiliation(close feeling of relation), be it spiritual or otherwise. **There is a spiritual connection but people are not all the same because of culture but from experience.**
	201-211	You don't feel as strong an affiliation with your non-Native side. How much is your family situation and how much is attributable to First Nations culture? Is it due, in part, to a connection among First Nations people

		or due to circumstance of a colonized, oppressed people, etc. Cultural circumstance or cultural characteristic? **First Nations cultures appreciate the good in everyone. This fosters a cultural belonging.**
	232-272	You say it may just be the family but that you feel the connectedness with groups of First Nations people. How much does it represent a longing to belong? **There is a connection that goes beyond family.**
B,2		You feel a strong affiliation with First Nations people, manifested in a myriad of examples. Ethical affiliation, that could lie with First Nations people as well.
Com,1a	1569-1578	A search for the greatest good for you involves looking at your past and others in a similar situation, may one read: First Nations people. **Experiences of First Nations people are closer to my experience.**
Cop,1b	371-377	You use a coping mechanism not needed

		with Aboriginal people. This describes your "fit". **I feel comfortable with First Nations people that I don't feel with the people I work with, for example.**
CSp,1b	438-445	You disguise motivation behind decision making. You may decide on the basis of the best for First Nations people but may not say as such at the outset. **Yes, he would and does do this to provide balance where there is inequity.**
DCD,1b	1057-1066	When you decide on the basis of wants, things may go wrong. When you decide on what is right, consequences are good. Therefore: good appears to be, at least in part, an external influence. **Yes, external and may not lead to internal.**
DCD,2	237-244	There is a connection between what you do and how things turn out. It's not luck, it's because you do things right. Is that ethics? What entity enforces, influences, applies?
Dis,1a	546-556	You were disillusioned by

		religious affiliation. This may ground your influence in First Nations and autonomous direction. **Evangelical religions have an arrogance not found in First Nations cultures.**
L,1a	784-789	You bring with you a strong basis in moral and ethical development but you distanced yourself from your family so don't name as such your family as a strong influence although it may exist. **No, there has been an evolution in influence. Catholics only skim the surface of power. For him Catholicism is not the ultimate power.**
IS,1a	1406-1413	You are sceptical of common law due in part to its reliance on comparison. If a person has done wrong it should be recognized as such without comparison. That is, if ethics are recognizable? It **is not right to judge someone as right or wrong based on what someone else has done. It should be based on what is right or wrong for the situation.**
MR,1a	1517-1519	Immigrants may bring

differing interpretations but there has to be a Canadian standard. **Yes, people have to conform to the way that society dictates.**

NI,1b 102-121

Because you are a First Nations person you do what is right for you, hence, what is right for First Nations people. The exercise of your version of good is influenced by your National status and the exercise of that citizenship serves your Nation. **Yes, it is a circular relationship. I do what is right for Aboriginal** people because that is me and my family.

APPENDIX K - Sample of Discussion Around Interpretation of Data

R: When we were talking about situations where you thought ethics applied and you talked about comments about community schools, for one, like someone making a comment about where you had taught. You talked about stereotyping with you coming to a new school and people expecting something and seeing someone else, and you also talked about what I thought was an implied exploitation where a co-worker that went to look at poor people, things like that. I was thinking about those three situations. I was thinking about commonalities. Those were three that came to mind that day that were involving some sort of an ethical thing and they all in some way involve cultural issues. I was wondering, do ethical situations often involve cultural issues for you?

S: Not always, I guess maybe because those were directly, maybe those that I experienced but there's maybe ethical situations that people lying or not being professional but, I don't know?

R: Those three happen to involve cultural situations in some way?

S: I don't know, maybe because that's me, like, my whole sense of me being a Native woman and so maybe those are things that I find offensive or maybe I can see them more.

R: I guess that's what I was checking, is it or could it be because of your sensitivity to culture?

S: Maybe, it's a protection not just for myself but for Native people.

R: Like I say, that's what I saw, that's your words and...

S: That's interesting!